



SRI SARASWATI
GODDESS OF WISDOM & KNOWLEDGE

STRIJATAKA

OR

FEMALE HOROSCOPY

BY

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PREFACE TO STRIJATAKA

Humanity is divided into three grand sexual divisions Females, Males and Eunuchs There is also a small section called Hermaphrodites who are neither males nor females but who partake of both characteristics sometimes in a most pronounced form but often with apologies for sexual organs both sexual organs being ill developed and impotent to act individually In the male erection is needed for penetration In the female a certain internal adjustment is needed both for coition and also for the proper reception of the seed thrown into it by the male organ When this is not properly developed, the seed cannot be received and conception does not take place The planetary combinations for conception progress of the foetus, birth and life are given elaborately in the Astrological sciences *Pindotpathi Adhyaya* or Foetal development is very interesting and instructive to readers I have given it in my Brihat Jataka In this book I have chiefly confined myself to the sketch of female horoscopes Till about the 8th year there will not be

much difference between boys and girls From the 8th year a peculiar fluid begins to form both in the males and also in the females In the former the fluid is white or whitish yellow and in the latter it will begin to assume reddish color, until in the first appearances of the menses, it flows out by a physical involuntary motion and constitutes what may be called the puberty or first Menses In the boy the fluid grows thicker and thicker and its development depends upon various conditions, physical mental and moral There are some precocious boys who can have erection and discharge of semen at 14 years and the seed possesses reproductive capacity Generally this age is reached when the boy is 18 or 20 In some boys it will not develop properly until they are 20 or 25 or even 30 years In some it will never develop at all The last is exceptional Between males and females a large number of characteristics are common I have treated here the female peculiarities

INTRODUCTION TO STRIJATAKA

Women never occupied an inferior position in Indian society, religion, politics or spiritual development. The sastras never called them chattels, which can be disposed of by men at their sweet will and pleasure. Some of the wrongly informed and superficial women are thundering their ill advised orations, from the platforms and attributing motives, which have never been sanctioned by the sastras or approved by the thoughtful men. For abuses of pure principles the original authors certainly cannot be blamed or held responsible. The European nations are priding themselves upon the abolishment of slavery. It is in name and theory but certainly it has no real existence in practice. Take the tyrannies in offices, in the military, in large centres of manufacturies and industries and of the various rulers and Governments and honestly say if slavery has really been abolished and the labourers and subordinates have anything like liberty, independence of thought

or action. What do the enormous strikes indicate, if not the blackest tyranny, dirtiest slavery and the most unsatisfactory and shameful treatment of the ill-paid subordinates by their respective masters, and tyrants. Statesmen and the principal leaders cannot utter a more daring falsehood. Take the large numbers of divorce in the most enlightened country in the world, *viz*, America. 7,00,000 divorces for a year, *viz*, in a few countries in the U S of America are certainly tangible evidences of domestic happiness and felicities in the most civilised countries and among the most enlightened nations. Do the advanced Indian women want these domestic comforts and these unenviable divorces. Do they really know the unhappiness that prevails in many of the European homes. The liberty of a woman should never merge into the regions of license? The Hindus never treated women with ill grace. The highest appointments in religion are given to the ladies in preference

to males Brahma, Vishnu and Maheswara, come after their spouses for respect and worship Vasista comes after his chaste wife Arundhati Anusuya is held in the highest esteem above her revered husband Attri maharishi While the Maharishis are the brightest intellects, none of them got the post of Inspector General of Education, which enviable post, among all the 33 crores of Devatas, is held by Saraswathi the Goddess of Learning All have to pray to her for progress in education and intelligence and fall on her feet to get them Take the money power It has been granted to

Matru Devo Bhava, then comes the father, Pitru Devo Bhava The debt to father is cleared by doing death ceremonies or sraddha in Gaya But the debt to the mother will not be cleared till a man denounces the world, becomes a sanyasi and falls on her feet The ancient writers are agreed in giving the best and the highest honours to women One of the finest vedantic works known as *Seeta ramanjaneya* was given to Anjaneya by Seetha Devi, wife of Sri Rama The prizes to the monkey warriors of Rama after the conquest of Lanka were distributed in the public assembly by

armies to success and conquest in person. Her splendid administration has been installed as a model one by the great Chinese traveller Huenestang. Instances of courage, chastity, prudence and administrative tact and capacity have been recorded in the histories of the Marathas and the Rajaputs, of women, who have figured prominently before the public. In every religious mantra and practice, the name of the women comes first and then that of her husband showing unmistakably the high rank in which women are held in India. The right side is always the place of the greatest honor and respect. *Matru Devo Bhava*, *Pitru Devo Bhava*. *Sachi Purandarayanamaha*, *Lakshmi narayanayanamaha*, *Parvati-Parameswarayanamaha*, *Arun-dhati Vasistayanamaha*, *Seetha-ramayanamaha*, *Chayasuryaya namaha* and so forth. I can quote many instances to show that the Hindus never held their women as chattels to be disposed of but as Deities who have given birth to men and held them in high esteem, and if Dharma Raja staked his wife Draupadi in the gambling, he did so in

an unholy trade and against his Kshatriya conscience and Dharma. Whether it is Dharma Raja or anybody else, gambling has never been justified as a righteous act by any sastras or moral religious codes. He also staked his brothers, and made them ignoble and go to *Agnatavasa* or state of *Incognito* for a long period. This was not all the folly of him. He staked his own liberty and took up the disgraceful position of serving Virata in humble capacity. The brothers and Draupadi were not bound by his stake in gambling but they yielded as honorable personages to preserve the honorable promise of a man in a dishonorable transaction. Suppose they rebelled and disobeyed, it was not in Dharma Raja's power to compel them if they had not yielded to preserve the discipline of obedience to their elder brother. Draupadi was not treated as a chattel nor the four brothers of Dharma Raja. Louis XI of France went to England as a prisoner voluntarily to keep up his word of honor, when the French nation did not redeem their promise of payment of the ransom fixed. His words ring

with a spirit of nobility and admiration when he observed "If honor is not with lings, where then could we find it I refer my readers to my articles on the superiority of women in the issues of Vol 19 of my Astrological Magazine Even his best admirers cannot justify selling his brothers in the unholy trade of gambling Faults cannot become virtues simply because great men committed them Human beings have their merits and demerits side by side There are many women now in India and the world who are treating their husbands like chattels and worse than chattels For what can it mean else than selling their

revenge and sensual gratifications Will the platform ladies examine the criminal records in the world and find out what are the basis for the criminal acts and what responsibility rests on their shoulders There is no use of blaming this or that sex and say these or those have been held as slaves Good people are found among both the sexes and the worst criminals are equally counted among both Women are now advancing rapidly on various lines and their horoscopes all over the world are composed of varieties of temperaments The order of creation is such No one can change the laws of Nature and God alone must

rite servant Manthira. There is no use of blaming this or that section of humanity, take the world as it is, and try your best to modify the evil surroundings and make them as good as possible. Astrology helps to read the character and fortunes of individuals. After having read them correctly, try your best to modify or avert the evil influences and turn them to your advantage by the previous knowledge of future events. Remedies are recommended by the science of Astrology and Dharmasastras and they should be adopted in all cases, where they are likely to produce beneficial results by averting and modifying the evils.

As I have explained often in my writings, Astrology is a huge chemical science and the rest of the sciences are its minor branches. What are Dharma-

sastras? They are completely chemical in nature. They give you strict rules for the preservation of good and sound health, to purify the mind, to increase and develop the spiritual and moral tendencies and thus enable the person to live happily here and secure states of bliss and final emancipation after death. The constellations, the planets, the zodiacal signs, the lunar and solar days, the yogas and the karanas are all chemical in nature and as chemical bodies they exercise their good or evil influences on each other. In birth as well as in menses electrical and ethereal currents are set afloat and whenever their actions are prejudicial and injurious to mankind, remedies—chemical in nature—are prescribed to counteract those evils to neutralise their effects, to produce good and thus to secure comforts and happiness to humanity.

[SRI]

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GENERAL OBSERVATIONS

CHAPTER I

Humanity is divided into three main divisions, viz, Masculine, Feminine and Eunuch. There are any number of subdivisions among them and the phenomena of potency or vitality among the above three classes are remarkable. There are men with perfect masculine development, but almost without powers of erection or penetration. There are some women who have hardly any sexual excitements and desire for co-operation. They evade or reject sexual offers and applications. On the other hand, there are *Napumsakas* or eunuchs who have strong sexual excitements and desires, but without suitable organs for such functions. On the other hand, there are men and women, who

have tremendous sexual energy and who are not satisfied with ordinary sexual embraces and seek gratification even in unnatural ways. Some men and women have no inclination for sexual congress. There are some who have the development of the masculine and feminine organs in a mild form, and there are a few who have these two organs in good perfection, so much so that as females they have regular menses and at the same time as males, they have enjoyment with other females. Cases, where such beings having fully developed male and female organs in one and the same person, have been brought to notice both by medical practitioners and also by the general public at different times. But, whether such *Ardha Nariswaras*

both man and woman together developed in one and the same body, has ever become pregnant and brought forth issues, has not been recorded. There are some more peculiar phenomena among human beings, which deserve special mention here. While we were about 16 years old, a man was introduced to us by our elder paternal uncle. Venkatesayya who was Sheristadar at Chickballapur near Bangalore as Obalachari, who had been Obalamma before. The facts were these. He was born as a girl in a poor but respectable Brahmin family, and was married in his 9th year to a Brahmin youth of twenty. Till then the development of all organs were strictly feminine, otherwise there could not have

of feminine sexual organ, but a fully developed masculine organ, the marriage was cancelled and Obalachar married a girl, and had several children from her. One of his sons became an Amildar in the Mysore service, and there are now some grand-children of Obalachar formerly Obalamma. We could not believe such a story but not only our uncle vouched for the truth of this, but Obalachar himself confirmed the same. Our uncle had gone to the marriage of Obalamma first and then again to his marriage when he became Obalachar. The history written by an Androginé and published by the *Medico Legal Journal* confirms such instances. Only the other day a bull was brought to

If the Lagna and Chandra fall in odd signs, she will be masculine in appearance and temper, bad character, sorrowful, if these two Lagna and Chandra are combined with or aspected by cruel planets, her character will be bad and sinful

In judging of these results the astrologer has great difficulties and has to use much discretion in predicting the results. Take some illustrations. Kataka is Lagna, with Kuja there and aspected by Sani. Lagna is even and the girl ought to be good, but the presence of Kuja in debilitation with the aspect of Sani will make her a whore and of bad character. There are some women, bad in morality but otherwise respectful and agreeable in behaviour. There are some others who are moral gems, but disrespectful and quarrelsome in behaviour. In the above case say Chandra is

they do in Kataka. Kataka as Lagna with Kuja and Guru with Sani and Ravi, with Sukra and Sani, with Kuja and Sukra, with Rahu and Ravi, with Kethu and Chandra will and must produce certainly different results. Suppose Mesha as Lagna with Sani and Kuja, Sani and Rahu, Sani and Guru, Sani and Chandra and Sani and Sukra, they will produce characteristics of a different kind and the student, should be very careful in his predictions. Take Kataka as Lagna with Guru in it. He will be in exaltation, and if he has no evil aspects he will produce a woman of great majesty, excellent character, virtuous behaviour and generous disposition. Suppose Makara is Lagna. Here both Kataka and Makara are even signs and in both we have Guru the most beneficial among the planets. But in Makara, Guru is debilitated.

the sign will not be so powerful. Makara is an evil sign by nature and Guru there is bad both because Makara is an evil sign and also because Guru is in debilitation.

Suppose Thula becomes Lagna with Sani in it and Mesha becomes Lagna with Sani in it. The difference in the character and behaviour of the girl will be very great. Say a female is adulterous and objectionable but will have the knack to treat her husband with apparent love and consideration and thus give no room for complaint as a wife, then he thinks he is happy. But if the woman is adulterous and takes a defiant stand to her husband, admits her lovers in his presence and causes him great discomfort and pain. There is some difference between the two women, although morally both are bad. Take a woman, not given to much adultery, but attached to one bad man, and tries to poison or kill her husband. Her character is certainly reprehensible and she cannot be classed with the other two. Therefore, in judging of planetary influences, great discretion must be used.

Odd signs are cruel or Narasis or masculine. Even signs are mild, feminine or strasis. When both Chandra and Lagna fall in odd signs and evil planets occupy or aspect them, the nature of the woman will be thoroughly bad. Even among cruel or odd signs there is, and there must be great difference in producing the evil effects. Mesha, Mithuna, Simha, Thula, Dhanas and Kumbha are odd and cruel signs, but they are owned by malefic and benefic planets, Mesha, is ruled by Kuja, Mithuna by Budha, Simha by Ravi. Thula by Sukra, Dhanas by Guru and Kumbha by Sani. When the Lagna of a girl falls in any one of them or Chandra occupies any one of these, her characteristics, will differ.

CHAPTER III. .

Characteristics of Girls

The characteristics of girls all over the world are characterised by a surprising and wonderful variety and these are accounted for by the permutations and combinations of Rasis, constellations, planets and the various states ascribed to these in different places. Take Aries.

Kuja in its first degree is not the same as when he is in the second Ravi in the first degree of Mesha is not the same as Ravi in the 10th or 30th degree of that sign Similarly every planet in every sign has changes in nature in each degree and the Bhava or signification it occupies These wonderful varieties of planets in degrees, Bhavas and signs account for the endless variety we find in the bad or good nature

minute points The mathematical portion of Astrology becomes an absolute necessity, when the planets have to be taken in their various divisions and degrees they occupy These delicate demarkations should be carefully studied and specially remembered in predicting the fortunes of girls, their personal appearances modesty, dignity and other characteristics. We shall now take the readers to Thrimsamsas whose

CHAPTER IV

Precautions in Predictions.

The readers attention is drawn to certain facts in making predictions about the character of women. There are many delicacies which should be particularly noted. In the above paras the expression used is "*if Chandra or Lagna*" falls in so and so. Chandra and Lagna may fall in one and the same sign or each may fall in a different house. Now let us take first Chandra in Vrishabha. He is exalted there, and the sign itself is a beneficial and mild one owned by a benefic planet Sukra. A woman born when Kuja Th rises in Vrishabha becomes a bad one.

If Mesha has Lagna or Chandra in it and Kuja Th rises, the woman will have sexual connection before her marriage. Chandra in Mesha is not as good as he is in Vrishabha, Mesha is a masculine sign and its Lord Kuja is an evil planet. Take Lagna or Chandra in Vrischika. Chandra here is in debilitation and if Kuja Th rises, the girl will have connection before marriage. Then what is the

difference between Kuja Th rising when Chandra is in Mesha Vrishabha or Vrischika. In these three cases the girl becomes adulterous. Astrology lays down this result. But the Astrologer must make some difference even in such cases of adultery. A woman sleeps with a rich and agreeable sort of man, she yields her embraces to an ordinary man under passion before marriage, she will commit adultery with a street beggar out of violent passion. In all these cases the girl is guilty of immoral actions. But even then there is some difference. A woman going wrong after marriage and before marriage, after puberty and before puberty, and with a rich man and a poor beggar cannot and will not have the same sins or same happiness. The impulses will not be the same and the measure of pleasure and profit will considerably differ. Suppose Sani is also in Mesha with Chandra, and both occupy the Kuja Th. The girl will commit adultery with a dirty and sorrowful lover in the street. Suppose Chandra is in Kataka with Guru there

husband will be learned and intellectual. If Kataka or that Navamsa rises at birth the husband will be immoral and sympathetic. If Dhanas or Meena rises at birth or that Navamsa, the husband will be blessed with good behaviour and will be highly moral and virtuous. If the 7th Navamsa rises in Simha or Simha becomes 7th house, the husband will become engaged in various commercial concerns and will be immoral.

CHAPTER V

Sources of Strength and Weakness

In all these cases predictions should be based on a careful analyses of the various sources of strength and weakness of the planets. If Mesha rises as the 7th Navamsa and is occupied by Guru, or if it rises with Sani in it or Kuja or any other planet the results will vary with the nature of the planet. Mesha Navamsa may rise as the 7th in Thula Lagna and Vrischika Navamsa will rise as the 7th in Vrishabha Lagna. In other Lagnas, Mesha and Vrischika will not rise as the 7th Navamsa. If Lagna falls in any sign, there must

be some sign which occupies the house and some Navamsa must rise as the 7th. Out of the 7th house and the 7th Navamsa, find out which is stronger and ascribe the results to it. But in doing so, there will be a tinge of the 7th house as Navamsa, which is weaker. Suppose Kataka falls as 7th and is occupied by Kuja and Kataka Navamsa rises with Guru in it. Here it will be seen, that between the 7th house and the 7th Navamsa, the Navamsa is stronger, and the Rasi is weaker. The results for the 7th Navamsa should be predicted in preference to 7th Rasi. In all these cases great patience, laborious calculations, high diligence, and excellent analysing power should be brought to bear on the subject, in order to arrive at correct results. Haste, and want of patient labour, will bring the man and his noble science to ruin and disgrace. I shall now try and give some mixed results. If a weak evil planet occupies the 7th house from Lagna the woman will have no issues. If evil planets occupy the 7th house she becomes a widow. If evil and

good planets occupy the 7th she will neglect the first husband and marry a second one. If Mesha, Vrischika, Makara or Kumbha becomes Lagna, combined by Chandra and Sukra the girl becomes adulterous along with her mother. If there are no planets in the 7th from Lagna or Chandra, and the house is not powerful and has no beneficial conjunctions or aspects, the husband becomes a mean and hateful fellow. If the 7th from Lagna or Chandra is occupied by Sani or Budha the husband will become impotent

soon after marriage. If Sani occupies the 7th with evil aspects the woman will be unmarried. If Chandra and Sukra are in the birth, the woman becomes mean, jealous and fond of happiness. If Budha and Chandra occupy Lagna she will be well skilled in music and arts, will have good children, will be happy, and prosperous. If Sukra and Budha occupy Lagna, she will be agreeable, prosperous, well skilled in music and fine arts. The highest pleasure for man in this world is to have a obedient, modest, loving, virtuous,

CHAPTER VI

Beneficial Aspects and
Conjunctions

If beneficial planets, viz, Full-moon, well associated Mercury, Jupiter and Venus occupy Lagna, she will have money, good clothes, ornaments, agreeable temper and attractive personality, happiness and prosperity. If evil planets, the Sun, weak Moon, badly associated Mercury, Mars, Rahu, Sani and Kethu occupy the Lagna, she will have the opposite results, viz, disagreeable personality, repulsive manners, poverty, short and unpleasant temper and misery. Full-moon and well associated Mercury are classed as benefics. But when the Moon is weak like on a New-moon day and Mercury with Rahu, Sani, Mars and Kethu, he is said to be evil. Here great differences must be made in the results. Suppose Kanya is Lagna with Budha and Sani and Meena as Lagna with them. The results will be and must be different. In Meena Budha is debilitated, and with Sani, he will give bad results. In Kanya he is exalted and with Sani he will give better results.

Suppose in Kanya they are joined by Guru and so also in Meena, there will be difference in results. If Sukra joins them in Kanya or Meena the results will be quite different. In astrology, it is no joke to make correct predictions, for, the astrologer has to remember all such details, analyse them as best as he could, balance the conflicting evidence, combine theory and practice, use common sense and intelligence, study the environments of the parties, consider the local, the political, the social and the religious conditions and then, after summarising all these, draw reasonable conclusions and make predictions with care and caution. If Lagna is occupied by Chandra, Budha and Sukra or by Budha, Guru and Sukra she will have excellent character, be happy, learned, intelligent, polite, attractive and command the services of servants. If Chandra and Sukra are in Lagna she will be irritable, fond of happiness and have many gold ornaments. If Lagna has Budha or Guru and Sukra, she will be skilful in arts, fond of happiness and attractive. If Budha and Chandra are in Lagna, she will

be happy and blessed with children. If Guru occupies Lagna she will be very wealthy and will have sons and grand children. If Kanya or Mithuna rises as Lagna and Chandra and Sukra are there, she will be fond of happiness will have a tendency to quarrel with her husband and will have free movements. The latter means I suppose she will be free with other men. Quarrels are not happy signs of domestic felicity.

If Budha, Guru and Sukra are powerless if Sani has middle strength and Ravi, Chandra and Kuja are powerful and the Lagna falls in an odd sign the girl will be masculine in temperament and behaviour will be free in her sexual intercourse.

Lagna falls in an even sign if the powerful Guru, Budha or Sulra joins with Chandra in any sign, she will have religious wisdom and philosophical knowledge, insight into many sciences and will become famous. If Lagna or Chandra is between powerful evil planets she will have all her wants supplied by her parents and she will cause extinction of her father in law's house. If two planets are in the 6th and there is one evil and one benefic in Lagna the girl will become a *Vishakanya*. If a girl is born on the 2nd of a Lunar month which falls on a Saturday with the constellation Auslesha ruling on that day or if the lunar day is 7th falling on Tuesday and Satabhisha ruling

feminine planets and evil planets occupy Kendras, the girl will have two husbands

If Sani and Chandra occupy a movable sign aspected by Sukra, her husband will be fond of other women, fickle minded and born of adultery. This means that his mother is immoral and he is not the son of his reputed or registered father. If Sani occupies an even sign and the 7th is occupied or aspected by a benefic, her husband will be respected by the governing bodies and will be agreeable and happy. If Chandra and Sukra occupy the 7th the husband will be old.

If seventh is occupied by evil planets she will become a widow, early in life. If Ravi occupies the 7th aspected by an unfriendly planet she will be neglected by her husband. If Kuja occupies 7th and has the aspect of an unfriendly planet, she will become a widow, in early life. If Sani occupies 7th with unfriendly aspect, she becomes a young widow and will live as a widow till old age. If the 7th is occupied by good and evil planets, she will become adulterous.

If 7th is an evil sign and is occupied by Sani and Kuja, she becomes a widow, very early in life. If Kuja with an evil planet joins 12th or 8th and Lagna is occupied by Rahu she will become a widow and immoral. If Lagna is occupied by Ravi or Kuja, she becomes poor. If Ravi, Kuja and Rahu occupy Lagna, she becomes a widow and immoral. If these combine with Sukra, she will be fond of her husband. There are extraordinary women who although they become widows at a very early age, preserve their chastity and command the highest respect from all classes of people. They are domestic gems.

If there is an evil planet in the 8th from Lagna and when the sub period of the lord of the Navamsa, occupied by that planet occurs after the marriage, her widowhood should be predicted. If the 2nd is occupied by benefics and the 8th by malefics, she will die before her husband. Such a death is coveted by all good women and that state of marital life goes under the name of *Sumangali*. If evil planets occupy 8th, the

woman becomes a widow. If there is a malefic in the 8th and a benefic occupies Kumbha she dies before her husband. If Lagna has evil and good planets and the second has benefics her death occurs before her husband. If Lagna falls in Simha, Vrishabha or Vrischika she will have few issues. If malefics occupy 7th and 9th houses, she will become a sanyasin or one who renounces the world. If Kanya, Vrischika, Vrishabha or Simha joins Chandra or if the 5th is occupied by benefics or has their aspects she will have few children. If Lagna is joined by Sami and Kuja, or by Chandra and Sukra, and the 5th is aspected or occupied by malefics she becomes barren.

occupies the 7th and has the aspect of Sami she will have abortions. If Sami occupies the 7th possessing the aspect of Kuja, the issues will be sickly. If Rahu and Ravi occupy the 7th she will have dead children. If Chandra and Budha are in the 7th, she will have female children. If Guru and Sukra occupy the 5th she will have many sons and daughters, prosperous with good qualities, faithful and loving to husband and will do many charitable deeds. These results may be predicted for females, at the time of birth, at the time of marriage, at the time when marriages are settled, at the time of query or questions and at the time of puberty. These results

CHAPTER VII

Characteristics of the

12 Rasis

I will now give the description and characteristics of girls born in the 12 different Rasis and these are to be taken with considerable modifications. For example, if a girl is born in Mesha without any planet or with Ravi, Chandra, Kuja, Budha, Guru, Sukra, Sani, Rahu or Kethu, in all these ten cases, the results will be necessarily different. This should be particularly borne in mind. But there will also be the general influences of the Rasi itself, which will be strongly or weakly marked according to the strength or weakness of the Rasi itself, its lord and the planets who are there and who aspect it. Kuja in Mesha will be its lord. Ravi in Mesha will have exaltation, Chandra will be in a friendly house. Budha will be emerging from debilitation and in an unfriendly sign. Guru will be in a friendly sign. Sukra will be in an enemy's house. Sani will be debilitated. Rahu will be powerful. Kethu will be weak. Therefore the results of a girl born in Mesha, vary

according to the strength and weakness of these planets and Rasis. Then again we have double, triple, quadruple, multiple, sextile and separate combinations, each of which has its own strength and weakness. Therefore, when we give the results for Mesha, Vrishabha and so forth, the astrologers must be very careful, in making their predictions.

(1) A girl, who is born in Mesha will be truthful, cruel, phlegmatic, quarrelsome and fond of relations.

(2) A woman born in Vrishabha will be fond of cultivation, agreeable, polite manners, obey her husband, skilled in arts and fond of relations.

(3) One who is born in Mithuna, will use harsh language, passionate, bad character, cruel temper, windy and phlegmatic complaints and a spendthrift.

(4) One born in Kataka, will have many issues, handsome, wealth, righteous, fondness for relations, pious, polite, attractive and happy.

(5) One who is born in Simha, will have anger, phlegmatic,

fond of quarrels and varieties of flesh and charitable

(6) One who is born in Kanya will have happiness politeness agreeable temper faithful servants fond of charitable deeds virtuous and skilful in arts

(7) One who is born in Thula steadiness laziness few friends proud heartburn avaricious and sinful

(8) One born in Vrischika will be handsome delightful meritorious virtuous good character and truthful

(9) One born in Dhanas good mind masculine deeds amenable to kindness cruel thinking ill of others and unkind

(10) One born in Mithara will be prosperous truthful fond of visiting holy places without enemies engaged in important work good reputation character and many children

(11) One who is born in Kumbha powerful from birth bloody disease fond of religious men pure minded expansive fond of merit and grateful

(12) One born in Meena will have children and grand children fond of husband

respected by relations and friends beautiful eyes and hairs fond of worship kindness and respect to elders

In judging of these characteristics the reader has to be careful When the sign is powerful well occupied beneficially aspected and when its lord has good conjunctions and aspects then the characteristics sketched above will appear in full But when the sign is weak and has evil conjunctions and aspects its lord is not powerful then the results can only have general traces and not in full One or two examples will suffice to explain what I mean

Take Kataka If it is occupied by Kuja if its lord Moon is both New moon and debilitated in Vrischika then there will be faint traces of the characteristics represented by Kataka But if Guru is there and Chandra is full and exalted then all the characteristics given for Cancer will be prominently visible The task of an Astrologer if he wants to be honest and faithful to his science is not only taxing but also laborious Sciences whatever they may be, are not for lazy fools or ignorant brains

Devotion, intelligence, patience and industry are wanted

Results of the occupation of Chandra in the different Rasis

1 When Chandra is in Mesha, fond of work, much skill, handsome person, leader, fond of husband and devoted to elders and Gurus

2 Chandra in Vrishabha, good temper, tact, education, fond of fine arts, visiting holy places, blessed with children and grand children, acquisition of wealth and devotion to husband

3 Chandra in Mithuna, well developed, handsome body, good character, profits from various engagements, good intelligence, helpful to others, charming eyes

4 Chandra in Kataka, sickly, respected among relations, dignified, conquest over enemies, devotion to Gods and Priests

5 Chandra in Simha, leader among her class, good temper, fond of flesh, blessed with ornaments and clothes, engaged in large speculations, good marital life and handsome features

6 Chandra in Kanya, many cattle, virtue, great wealth, con-

quest over enemies, patience and righteous conduct

7 Chandra in Thula, fond of religious rites, sympathetic and loving, virtuous, good children, high social position, little sexual passions

8 Chandra in Vrischika, concealing sins, steady, skilful work, agreeable to elders, great wealth, unsympathetic

9 Chandra in Dhanas,—fond of religious rites, love for charities, sympathy, musical taste, love for fellow creatures, agreeable, attainment in desires, female issues, and polite manners

10 Chandra in Makara, terrible teeth, solar worship, agreeable, varied learning, truthful, handsome body, conquest over passions and enemies, righteous

11 Chandra in Kumbha, rounded body, attractive face, charitables, issues, wealth, good actions, reputation, self respect

12 Chandra in Meena, many male issues, charitable, good character, controlling passions, skilful in arts, great modesty, careful about reputation and agreeable.

When Chandra is in any particular sign, not aspected or conjoined by good or evil planets and the lord of the sign is powerful as has already been stated, then the characteristics detailed for that sign will be prominently seen. But when conjunctions and aspects are present and conflicting, then there will be traces of these results. We say a girl is handsome. In beauty there are any number of varieties and the judgments on beauty also vary according to the tastes of nations, manners, customs, social functions and aesthetic development. Habit also has great deal to do with our tastes and judgments. The darkest Negro, the Hotentot, the American, the Indian, the Aborigines of India, the European and the Asiatic nations all have their own ideas of beauty.

soils, the varied phenomena on the way, the climatic conditions, the presence or absence of watery surfaces, hills, valleys, dales, mountains, vegetation, animals, birds, beasts, reptiles, the human habitations their varied features, his own physical and mental changes, all these and many more necessarily change his mind, and make him miserable or pleasurable, according to these various influences. Similarly when a planet enters Mesha he will be affected in the 30 degrees with various sources of beneficial and malefic influences. Say the Sun enters Mesha in the 1st degree. We will explain the various influences in our colloquial language. First he enters a friendly house, second he enters his sign of exaltation. Third he enters his own hora, fourth he enters Kujā Drekkārā, fifth he enters Kujā Navamā,

he travels in two and quarter stars in each sign which have their own peculiar influences Aswini extends over $13\frac{1}{2}$ degrees and it does not exercise the same influence all through those degrees The tenth degree or the end of the 3rd quarter is his deep exaltation where he is alleged to give the highest beneficial influence

Till the 10th degree he is in the ascendent and reaches the highest point in the 10th degree From the 11th degree he is said to be in the descent, and gradually loses his powers When he reaches the 30th degree he loses his power of exaltation and when he enters the 1st degree of Vrishabha, he comes to an unfriendly territory From the $13\frac{1}{2}$ degree to the $26\frac{2}{3}$ degree, he will be in Bharani which is quite different in nature, in its results from those of Aswini Bharani has Yama as its Deity and has its influence From the $26\frac{2}{3}$ degree till he passes the 30th degree or the end of the first quarter of Krithika he travels in a star governed by Agni Bharani is governed by Yama or the dread judge, who punishes all wicked people after their death

These are not easy lessons which could be learnt by casual glances They require deep intelligent and patient study

CHAPTER VIII

Results of Constellations

We will give the results of the 27 constellations in which a girl is born

1 Aswini—agreeable, great wealth, inviting looks, good speech, patience, fond of sexual operations, purity, respect for Gods and elders

2 Bharani—female companions, cruel, quarrelsome evil heart, poverty, cowardly, dirty clothes

3 Krithika—anger, fond of quarrels, later renunciation, hatred of people, few relations, phlegmatic, lean body

4 Rohini—handsome body, purity, active, love to husband, dutiful to parents, good male and female children, wealth

5 Mrgasira—respect, handsome, agreeable speech, good ornaments, delicious food, fine clothing, fond of wealth, good sons, charitable, clean body

6 Andra—irritable temper, bad heart, bilious and phlegmatic

devotion to God, clever in detecting enemies, faults, extravagant, perverted, learning.

7. Punarvasu—humility, many servants, fond of virtue, charitable, pleasantness, respect, handsome husband

8. Pushyami—handsome, great deeds, wealth, good children, respect for Gods and priests, storied houses, great happiness, fond of relations

9. Aslesha—ugly, sorrow, fond of sinful deeds, harsh language, doing objectionable work, pride, dissimulation and ungrateful.

10. Makha—respect, joining enemies, great wealth, respect for Gods and Brahmins and royal comforts

11. Pubba—success over enemies, prosperity, good issues, righteous, just acts, bold, fond of sciences, pleasant speech, meritorious gratitude

12. Uttara—steady, wealth, principled, clever in managing domestic work, love for good conduct, joyful, healthy

13. Hasta—beautiful hands, charming eyes and ears, patience, good nature, riches, scientific knowledge, attractive body, and well developed limbs

through comfortable living.

14. Chitta—fine pictures, nice ornaments, handsome body. If she is born in Chitta on any lunar day excepting the 14th day of the dark half of the month, she will become a *Vishakanya* or poisonous girl. If she is born on any lunar day in the bright half of the lunar month, excepting on the 14th in Chitta she will become poor and adulterous

15. Swati—virtuous, issues, wealth, truthful, little travelling, respect, many friends, victory over enemies

16. Visakha—good speech, delicate and fine body, wealth, fond of visiting shrines, and religious rites and sympathy for relations

17. Anuradha—good friends, selfless, agreeable and attractive person, social and political powers, good and suitable ornaments, beautiful waist, respect for elders and instructors, godly, respect for husband

18. Jyesta—agreeable, skilful work, sweet speech, feminine friends, great wealth, prosperity, issues, regard for relations, ruthless

19 Moola—little happiness, widowhood, poverty, sickness, enemies, few relations, despised by others, evil deeds and short stature

20 Poorvashadha—agreeable, leader, among relations, good deeds, powerful, determination, truthful, broad eyes, well formed and handsome body, good regulation

21 Uttarashadha—pleasant, reputation, good enjoyment, leader, joyful and agreeable to husband

22 Sravana—very handsome, wise, fond of scriptures, great reputation, charitable, truthful, helpful to fellow creatures

23 Dhanista—fond of hearing stories, plenty of food and clothes, generous in distribution of various articles, riding on horses and carriages, excellent character, good deeds

24 Satishisha—control over passions, loved by females, respect among relations, devotion to God, love to elders, and fond of doing agreeable work

25 Poorvabhadra—great wealth, love for children, doing charity among good people, good company, education, prosperity, eminent, social position

26 Uttarabhadra—beloved by husband, patient, devoted to husband, agreeable to preceptors, humility, happy, wise and tactful, fond of good deeds

27 Revati—dignified, very friendly, pure, fond of religious rites, attractive, many cattle, victory over enemies, beautiful

CHAPTER IX

Bhava Phala or the Significations of the Planets in the Twelve Houses.

Here, the results of the various planets occupying the different Bhavas are sketched out and the astrologer will see how each house and its significations are affected and modified. The balancing of evidence and pronouncing of correct judgment are not such great difficulties to judge as the balancing of the results of the occupations of the planets in the different houses and making correct predictions for an astrologer. Take Mesha First there are the influences of the sign. Then we have the Hora, Drckkna, Navamsa, Dvadhsamsa, Thrim-samsa, the stellar, and the planetary influences. All these and the influences of combinations,

aspects debilitations exaltations retrogrades accelerations friendly and unfriendly houses Moola thrikonas and other particulars will have to be taken into consideration Any brain how ever intelligent it may be reels back at the stupendous labour which lies before it in astrological calculations It is surprising how educated people themselves dis contented with their heavy in comes can make up their minds to overlook the dignity of the herculean labour and offer to the really learned astrologers small sums often even less than the humble wages of a street cooly Such however is the logic of the learned and they have the audacity to find fault with the astrologers for false predictions This is something like jeering at an Engineer for not building a tank bund properly when he is paid ten rupees for a work which really costs a thousand What would be his reply readers can answer

Ravi in 1—Ravi in Lagna produces hot body heat diseases bad temper leanness ingratitude fond of dining at others places and repulsive complexion

Ravi in 2—deprived of corn and coin harsh tongue debility fond of quarrels hatred mischief friendless

Ravi in 3—always happy healthy body handsome nice face full busts Three things in a woman add to her beauty fine teeth handsome eyes and well formed breasts

Ravi in 4—unhappy sickly body ugly teeth repulsive body hateful and troublesome behaviour

Ravi in 5—few issues leadership religious observance stout face and teeth dutiful to parents agreeable conversation and faith in Brahmins and priestly classes are indicated

Ravi in 6—impotence victory over enemies clever among females good conduct righteous deeds wealth generous and handsome

Ravi in 7 neglected by husband unhappiness terrible to deal with unsympathetic phlegmatic diseases sinful deeds and deformed body

Ravi in 8—relations suffering from poverty and sorrows

crooked acts of charity, suffering from excessive blood passing

Ravi in 9—pretending charities, fond of sinful deeds, poverty, many enemies, excessive anger, fine sources of comfort

Ravi in 10—crooked charities, unattractive, hatred towards husband, dark body, fond of walking and travelling

Ravi in 11—gains, children and grand children, command over passions, great skill in arts, patience, commanding, respect from relations

Ravi in 12—expenditure on evil work, rough, extravagance, fond of sinful deeds, cruel, fondness for all articles, irreligious tendencies

Results of Moon in the twelve houses

Chandra in 1—handsome, when the moon is on the wane, slender body, sickness, quarrelsome and fond of crooked deeds

Chandra in 2—great wealth, polite, principal among females, charitable, devoted to husband, righteous and respect to good Brahmins

Chandra in 3—diseases from excessive phlegm and wind, disagreeable conversation, crooked views, dependency on mean masters, non regard for justice, bad conduct, miserliness, ungrateful.

Chandra in 4—happiness, valuable ornaments, steadiness, following strictly religious codes, great enjoyment, devotion to God and preceptors

Chandra in 5—good children, good conduct, great activity, happiness, truth, control over passions, love for husband, handsome

Chandra in 6—small heart, bold, rude, fickle minded, wounds, various kinds of diseases, emaciated body.

Chandra in 7—skill, love to husband, generosity, prudence, pleasant speech, wealth attraction and good conduct.

Chandra in 8—cruel, envious eyes, ill-developed breasts and sexual organ, lack of ornaments, unclean body, anger, wonderful scandals

Chandra in 9—pious, good waist, fond of enjoyment, liberal, agreeable, faithful servants, good issues and happy.

Chandra in 10—gold ornaments
good respect, not fond of
sense engagements, good
social position, high rank
among relations, charitable,
fond of meritorious deeds
and truthful

Chandra in 11—much gain,
agreeable, attractive prudence
and foresight, control over
passions, easily pleased
charitable, lawful and healthy

Chandra in 12—spendthrift,
windy diseases, active habits
humble mind impatient
unreasonable, poverty

*Results of Kuja in the
twelve houses*

Kuja in 1—red complexion,
sorrowful body, disrespect,
rejected by husband, poverty

Kuja in 2—irreligious, poverty,
crooked husband, excessive
expenditure passionate
anger, many diseases, few
hairs

Kuja in 3—prosperity patience,
agreeable relations respect
for good men, impotence,
health and dignity

guardian, poverty, cuts and scars, repulsive, fond of tormenting others

Kuja in 9—impious, unhappy, sickness, poverty, offensive to good people, and fond of flesh and drinking

Kuja in 10—crooked works, and views, irreligious, and fond of unholy work, shameless, ignorance

Kuja in 11—large gains, indifferent to possession of articles, good temper, various enjoyments, fond of husband and righteous conduct

Kuja in 12—fond of red grains, misdeeds, expenditure on sinful acts, fond of drinking, cruel, always suffering from some complaint and weak constitution.

Budha in the twelve houses

Budha in 1—handsome, devoted to husband, righteous, broad eyes, plenty of food and drink, always loving, truthful.

Budha in 2—wealth, purity, handsome, fond of Gods and Brahmins, and sacrificial rites, prosperity, and desire

to read and hear puranas or religious works

Budha in 3—riches, devoted to Gods and religious men, children, self respect, obliging and good social position and authority

Budha in 4—happiness, good and pious friends, servants, devotion to God and holy priests, respectable family, and fondness for charitable deeds

Budha in 5—few issues, poor eater, ordinary wealth, quarrelsome, objectless or non-profitable travelling, objectionable conduct, poverty and hatred for good people.

Budha in 6—hating enemies, kind hearted, long life, active habits, excessive passion, and unwillingness to help others.

Budha in 7—dignified, skilful in all work, fond of sastras, feasts and religious rites, good reputation, and loving fellow creatures

Budha in 8—ungrateful and forgetting help, unsympathetic, uncharitable, misunderstandings among people, always sickness, timidity.

Budha in 9—virtuous, charitable, polite, wealth, reputation strength, great patience, truthful

Budha in 10—righteous conduct, devotion to husband, prosperity, wealth, handsome, just and polite

Budha in 11—contented, great gains, good temper, virtuous popular

Budha in 12—perverted and ignorant, indifference, quarrel some disordered, emaciated body and subject to criticisms from good people

CHAPTER X

Results of Guru in the Twelve Bhavas

Guru in 1—truthful, good enjoyment, dignified speech, good company, beautiful, respect and leadership among females

Guru in 2—great wealth, good marital life, agreeable, just fond of good deeds, good social position, disinterested and without mishaps

Guru in 3—want of self respect, many sins, disgrace and suffering always from some disease or nervous complaints in the limbs

Guru in 4—great happiness and various foods and drinks, many servants and maids, rich ornaments, fine reputation, handsome features and blessed with virtuous conduct

Guru in 5—good and prosperous children, bereft of sinful deeds, this means she will do good Agreeable temperament, fond of religious performances, truthful, respected in all assemblies and gatherings

Guru in 6—siding enemies virtuous, suffering from various troubles and worries timid and fearing, engaged in important or trivial works insincere attentions and politeness

Guru in 7—good temperament, meritorious deeds bright understanding few enemies love and regard for husband, desirable reputation

Guru in 8—untruthful, house less, loss of husband, pruns in hands and feet, great sorrow, poor meals, and many complaints in the body

Guru in 9—religious faith, truthfulness, pleasure from building, tanks, wells and other charitable works, agreeable-

ness, reputation, love for holy men, riches, faithful and good servants and gratefulness

Guru in 10—works which give reputation, good qualities, amiability, many servants, politeness, loveliness, engaged in virtuous and wonderful works

Guru in 11—control over passions, unsullied reputation, wealth, fond of skilful works truthfulness, praised for her amiable qualities

Guru in 12—spending money on sinful acts, sickly body, few gains, doing irreligious acts bad temperament and fond of other religious systems

This means that she will neglect her own religion and faith and join different faiths in antagonism to her normal religion. This is considered to be hateful in the eyes of her co religionists

Results of Sukra in the twelve houses

Sukra in 1—agreeable husband, good married life, skilful in work, great wealth, pure body, conquest over enemies, amiable nature

Sukra in 2—great wealth, skilful works, dependent, appearances of grandeur, love of charity, good nature, respectable deeds and sweet speech
Sukra in 3—poverty, defeated relations, great sorrow, pride and speech in low tones

Sukra in 4—great happiness and wealth, jolly temperament, love of charitable deeds, control over passions, an ornament to her family

Sukra in 5—wealth in coins and kind, many daughters, grand dress, good company, and leader in her family

Sukra in 6—meanness, irritable, cruel temperament, conquest over enemies, rejected by children and husband

Sukra in 7—greatness through wealth, love of husband, fond of scientific knowledge, general proficiency and cleverness, fond of Brahmins, helping people

Sukra in 8—pride, sorrow, want of comforts, unsympathetic, cheating others, ill selected clothing, unrighteous conduct

Sukra in 9—fondness for meritorious work, leader among

females varieties of wealth
and clothes luxurious food
contentment agreeable to
husband

many issues charitable and
protective temperament
friendship among good
people

Sukra in 10—respect and reput-
ation great wealth body
worthy of respect by good
deeds great power beauty
truthful

Sani in 4—unhappiness want
of intelligence ungrateful
capricious poor surroundings
always fond of doing evil
deeds and keeping company
with undesirable people
questionable morals

Sukra in 11—great gains fond
of scientific knowledge great
influence many houses and
furniture

Sani in 5—want of children
unkind very proud prostitute
behaviour friendship with
wicked people perverse views

Sukra in 12—expenditure on
evil deeds sorrow hard bodily
organs deceitful dissimulative
talk diseased dull

Sani in 6—dull leader among
women many issues many
jewels and clothes good
character love for children

Sani in the twelve houses

Sani in 1—ugly and deformed
body great discomforts
insignificant stout bones
teeth and hairs uninviting
eyes windy complaints
constipation and piles fiery
temperament stubborn

Sani in 7—widowhood insigni-
ficant many diseases fond
of drinking evil company
many sins and undesirable
associates

Sani in 2—poverty insignifi-
cant among the females
rejected by others unsympa-
thetic cruel temper un-
righteous irritable harsh
language

Sani in 8 committing sinful acts
cruel temper untruthful and
unrighteous thievish habits
deceitful nature early dangers
and accidents

Sani in 3—great capacity
leader among ladies grateful

Sani in 9—mean acts extraor-
dinary friendship with misers,
uneducated rough heretofore of
polite manners

Sani in 10—fond of evil deeds, feminine temper, love for filthy literature, poverty and bad conduct

Sani in 11—good issues, great wealth, handsome personality, luxurious food, great gains, bold

Sani in 12—bloody complaints, excess of wind and phlegm, diseases from these sources, stupidity, perverse nature, sorrowful and rejected by many

Results have been explained from the constellations lunar influences, sign peculiarities, influences of planets in the different Bhavas. These are specially applicable to females. In astrology as well as in other sciences right judgment is a great factor, weighing of evidence is important. Great patience and labour are wanted. Chandra enters Mesha twelve times a year. Each month has its own peculiar influence, and the various angels he forms both with reference to himself and also for other planets are factors which have to be taken into consideration in delineating the character of women. So also for other planets.

CHAPTER XI

Rajayogas or Auspicious Combinations

1 If Guru is in Lagna, if Chandra is in 7th or in his own vergas, and Sukra is in 10th, the woman will become the wife of a king or a ruler, even if she is born in a poor family and in inferior caste. Here it means that although a girl may be born in humble circumstances and belong to a lower caste than that of the ruler, she will become his wife. Beauty is no doubt a powerful weapon for woman to conquer men, but sometimes love is blind, and a woman of ordinary complexion and beauty will be courted by a ruler, under what we may call lucky and other subtle influences. A fair woman sometimes courts and enjoys a dark and repulsive man and a fair man falls in desperate love with a dirty and ugly looking wench. Why and wherefore nobody can satisfactorily explain. Lovers do not see the petty follies they commit.

2 If Guru has all the good sources of Shadvergas and occupies 3, 4, 5, 7, 8, 9, or 10

and has the powerful aspect of Chandra the woman will be blessed with plenty of wealth and will become the wife of a Raja Luxuries dependent on the royal position will be with her Morality has been specially mentioned when they have any Royal females have greater temptations to fall into immoral channels

3 If benefics occupy the kendras or if they are in Lagna and if the 7th falls in a Nara Rasi or signs like Mithuna Kanya Thula the first half of Dhanas or Kumbha occupied by evil planets the girl will have great wealth will have patient and agreeable temper and the conquered enemies will serve upon her as servants This means she will have great political power

4 If the 11th is occupied by Chandra and the 7th is occupied by Sukra and Budha and possesses the aspect of Guru she will become the bride of a ruler and will have all the paraphernalia of royalty surrounding her

5 If Kanya becomes Lagna with Budha in it and Guru is found located in the 11th i.e. Kataka in exaltation she will

become a queen and will command great respect and power Here two planets Budha and Guru are in exaltation and they produce Rajayoga

6 If Sukra occupies Lagna Budha is in the 3rd and the powerful Guru possessed of Shadverga strength is located in the 4th the girl will marry a king and will have all royal enjoyments

7 If one of the Sirshodhya Rasis becomes the 7th with the Full Moon there and if there are no evil planets in the four kendras the girl will become the wife of a ruler will have many elephants horses and conveyances will be a loving wife to her husband and will be able to conquer all her enemies

8 If at the time of birth there are three planets who have good Shadvergas she will become the wife of a Raja If four planets are so well situated with good Shadvergas she will become the wife of a great emperor If five planets have completely auspicious Shadvergas she will become the wife of a very great emperor who has command over the three worlds and will travel in Vimanas

NOTES

The Sirshodaya Rasis mentioned in No 7 are Mithuna, Simha, Kanya, Thula, Vrischika and Kumbha, Sovereignty over the three worlds, Swarga, Martya and Patala has been casually mentioned in the Puranas, but from the Pandavas downwards we have no historical evidence to show that any king has had jurisdiction over the three worlds. Arjuna went to Swarga and fought there. Vikramaditya went into Indraloka and got his valuable Throne with 32 steps guarded by 32 celestial Nymphs to whom are ascribed 32 beautiful interesting and highly romantic stories, which form the theme of a separate book, called *Dwathimsat Sala Bhanjika Kathas*.

Vimana is derived from the Sanskrit, *Vi* excessive or high and *Mana* measure of speed and refers to *Aeroplanes* and all those machines which could travel in the aerial regions. See Verse 48 1st Kanda *Amara Vyomni* means aerial regions and that which can fly there is a *Vimana*. Those cars which contain Devatas are *Vimanas*. *Vina Pakshina Manamutha manam Gamanay Asyatiha*,

or that which when flying resembles a winged bird. Swarga is inhabited by Devatas, headed by Indra. Martya is inhabited by human beings who are subjected to *Mri* to die or death. *Patala* is inhabited by the Nagas or serpentlike beings headed by Audishesha. Royal power is no doubt very covetable and desirable when people have got steady heads and pure minds. They can do a great deal of good. But when they have weak or impulsive temperaments they will plunge themselves into the vortex of sexual and sensual pleasures, and become physically as well as morally ruined.

9 If Kumbha becomes Lagna with Poorna Chandra in the fourth or Vrishabha, aspected by Guru, she will become the principal queen of a ruler, will have many children and will have conquest over her enemies. Generally rulers are not very scrupulous about the moral atmosphere. They are often wicked and mischievous.

10 If Budha joins Kanya or Mithuna and aspected by Guru with suspicious Shadvergas and the 4th, has the aspect of Sukra, the girl will marry a Maharaja.

The Shadvergas are —

- 1 *Lagna* or Birth or Ascendant
- 2 *Hora* or half of a Rasi or sign
- 3 *Drekkana* or one third of a sign
- 4 *Navamsa* or one ninth division of a Rasi
- 5 *Dasadasamsa* or one twelfth of a zodiacal sign
- 6 *Thrimsamsa* or one thirtieth division of a sign
This corresponds to one degree in the zodiacal circle.

13 Shastamsa

14 Ashtamsa

15 Chaturtamsa

16 Shastiamsa See my notes in the Translation of Sarvarthachintamani 5 to 19

The arrangement of these Amsas differs considerably and I refer my readers to other standard works for this information

11 If Kuja occupies 3 or 6 and Sani with auspicious Shadvergas joins 11 and Guru aspects Lagna which should fall in a fixed sign the woman will become a queen

much better Such is the constitution of human society These Rajayogas give power, money and luxuries afforded by them But moral and spiritual considerations are different and these have generally fewer chances of access to the royal palaces, than the vices, which not only have better access, but are fondled with great care and loved by the aristocrats Nemesis deals out its iron hand, catches them in its grip and gives them plenty of diseases and a wonderful variety of sorrows Palaces are nobly built, richly furnished and present very inviting appearances to outlookers, but when one enters into its precincts, the rotten smell of diseases, social scandals, immoral impulses and horrid forms of vicious and unrighteous deeds hails the outsider and makes him reflect that his humble home is far better than the gilded compartments, enclosing rotten human beings In the above Rajayogas the virtuous conduct of the women is specially mentioned so that the holy may be distinguished from the unholy, and the healthy from the rotten

13 If the Sun, with all the auspicious Shadvergas, occupies the 3rd and Saturn is placed in the 6th, the woman becomes the wife of a ruler, will be fond of righteous conduct and will be loving her husband and beloved by him

14 If the Sun occupies Mesha his sign of exaltation with all the auspicious Shadvergas, aspected or conjoined by benefics and the birth falls in a fixed sign, the girl will become a queen and will command many elephants, horses and conveyances

15 If Lagna falls in Kanya with Budha combined there, Guru in the 11th, Sukra in the 2nd and Poorna Chandra in the 10th, she will become the wife of a mighty emperor and will be an empress She will be charming, generous, blessed with sympathetic speech, virtuous and helpful to the poor and the distressed She will be a grand woman in every way She will command the respect of all and will have great reputation as a benevolent and religious lady

CHAPTER XII Saubhagya Yogas

- 1 If the lord of 7th joins Lagna with its lord and is aspected by Sukra
- 2 If the lord of 7th occupies the 7th and joins the Lord of Lagna, and is aspected by Guru and Chandra
- 3 If the lord of 7th joins exaltation, and the lord of Lagna occupies Lagna
- 4 If the Lord of Lagna occupies deep exaltation and if the Lord of 7th aspects 7th and benefics occupy kendras
- 5 If the lord of 7th joins exaltation, in his own houses, Moolasthanas and auspicious Shradhanas

surroundings These are peculiar to womanhood (*see my History of Nirbhagya*)

Sahacharya Yogas

- 1 If the lord of 7th occupies 6th or if the lords of 6th and 7th are combined in 12 or if they are in one Navamsa or in one constellation
- 2 If the lord of 7th joins Lagna, if the lord of 6th combines in 12, or 7, and have mutual aspects or, are combined in one Navamsa
- 3 If the lord of 7th is Chandra and joins the Last Navamsa and is aspected by the lord of the 6th

marries such a woman or one who is born to such a woman may reap the highest blessings. No gem can adorn a man or woman, more than their love, morality and chastity. The present combinations of planets are driving out such human beings, year after year into the background. Material civilisation accounts much for this state. Earn money by any means is the motto.

Vydhavyayoga or Widowhood

For a respectable, loving, chaste and modest woman, nothing can be more dreadful than the loss of her lawful lord, and this is specially held in great fear among the higher caste Hindu women. For an adulterous unsympathetic, immoral and quarrelsome girl, nothing can give her greater pleasure than the death of her husband at an early age. This event gives her greater liberty and license for her immoral behaviour and independent conduct and she will be only too glad to do what she likes. Widowhood, therefore is an event, which is looked at from various mentalities. I give here the most formidable combinations for the widowhood.

We know there are some angelic and modest women who love their husbands more than a Deity and we also know there are some who treat their husbands with the greatest contempt. There are some dirty women, who conspire with their lovers, and poison and kill their husbands. There are some godly women, who cannot brook the idea of widowhood, and even kill themselves before their husbands. Human Psychology is a great puzzle.

- 1 If the lords of 7 and 8 join and occupy the 8th, aspected by evil planets there will be widowhood.
- 2 If Rahu joins the 7th, if the lord of 7th has conjunction with Ravi and has the aspect of the lord of the 8th, widowhood will befall.
- 3 If the lord of 7 combines with Sani, is aspected by Kuja, Chandra and Rahu are in the 8th, there will be widowhood.
- 4 If Kuja is in 8 in combination with the lord of 8th, and Lagna falls in an evil Navamsa, widowhood will befall on her.
- 5 If Rahu combines with Sani and Kuja and joins 7th or 8th

romantic, interesting and instructive. A poor girl, marries a poor man and he dies and she lives to a long term of widowhood. A girl marries an ordinary man, and lives with him for some years agreeably, then she becomes a widow and may have to live on reduced circumstances. A wicked girl marries an old but rich man and becomes a widow after the marriage. She leads quite a comfortable and jolly life with a large estate for her, pleasurable expenses. A woman voluntarily becomes a widow by despatching her legal lord to an early grave. Some do not like scandals. Others take delight only in the midst of scandals. Some remain maidens, though they are greatly dangerous to society. The proverb old maids are most dangerous, is well founded on facts. Sexual passions are imperious sensations and they seek satisfaction under the most honourable as well as under the most dishonourable conditions. Some lay down their lives for the sake of chastity and honour, while others, cut the throats of others for the sake of their bestial, sexual gratifications.

The History of Prostitution written by the American company of medical men, from the earliest times is a curious narration of how men and women have behaved and what disgraceful excesses they have committed in the name of love and sexual passions. Strict, moral discipline and good early surroundings from the earliest times of children will have some good effect on their subsequent conduct. Platonic love is a mental hallucination that has no practical existence with many.

Puberty and Menses.

For a male, the Janma Lagna is sufficient for all purposes and there is no particular time at which any event like puberty or menses in a woman, can happen to him. Among the generality of womankind, they are considered fit for sexual enjoyments only after they attain puberty. There are, of course, some wicked and crooked girls, who resort to sexual indulgences even before they have menses, but these cases arise more from morbid sexuality, than the real desires of physical promptings. These are trained

in the dens of iniquity, decoyed into evil habits by dirty mums, or old prostitutes and some of them are also spoiled early in life by the constant evil company of unprincipled boys even before they attain the proper age of majority. For a woman we have to take into consideration three important Lagnas, viz, Janma Lagna or the ascendant at birth, the Lagna for the first appearance of the menses in her and the Lagna or the sign in which she has the first sexual contact with the man, be he, her husband or lover or raper. All the astrological writers in Sanskrit have attached the greatest importance to the appearance of the first Menses in a girl, so much so that not only have they explained the influences of the constellations, signs, planets, lunar and solar days, special occasions and appearances of phenomena, eclipses and omens, but they have also elaborately explained about the direction, the place, the cloth, the time, the number of drops of menstrual fluid which has come out, and also about week days, yogis, harinas and other peculiarities connected with the

appearances of the first Menses. One would be surprised to see such a vast and elaborate literature about a natural event like the menses in a girl, if they had not by their *Divya Dristi* or Divine Vision, seen the subtle influences of all these on the future destinies of herself, her husband, her children and all that pertains to her career and prospects in life. This one point should effectually seal the mouths of all those ill informed and superficially read critics that the noble science of Astrology had never been borrowed from any foreign nation, that all these ideas explained here are completely indigenous and that 4 lacs of sutras sprang up, from the comprehensive brains of the Maharishis and that India, as a whole, had never the misfortune to borrow her scientific ideas and researches, from the surrounding nations who have always been in a hopeless condition of intellectual poverty, but who were ever greedy to borrow from, but never had the means to lend to the Indian scholars. Have they any references to such events in their astrological publications?

Have they suggested any remedies for averting, softening or modifying the planetary influences indicating the evil results from the past births. Can their hillocks be compared to the grand Himalayn ranges? Can any other river in the world claim rivalry with the punities of the Ganges floods? So many details and with surprising minuteness about the appearances of the first Menses have been given that I would earnestly request the readers to pay particular attention to them and apply them all practically to the time given for the menses, so that they may be able to draw proper inferences and make correct future predictions about the girl and all her prospects in life. I challenge, if any astrological publications in England, Continental countries or America, have given any references to these details or even to this subject of the appearance of the first Menses. If only we are willing to collect all the stanzas bearing on this particular subject of menses, they will at least come up to 10,000 verses. The dabbling and shallow brained critics cannot commit a more

grotesque blunder than to say that the great grand father of a child is the offspring of that infant. Sane men take a hearty laugh over these idiosyncracies and let these egotists to dance in their own hallucinations. I shall now come to the subject proper. Puberty or Menses is a physical change in the constitution of a girl, where a reddish fluid called *shonitha* is suddenly expelled from the sexual organ, and changing the whole of her future life according as it appears on an auspicious or inauspicious time. The details are very interesting and instructive and throw a flood of light on the subtle influences, which mark that event and which have such a direct influence on the future destiny of the girl. Puberty in Sanskrit is called *Ruthu* or phenomenon which will have regular monthly appearances. When Chandra is not in upachayas, viz, 3, 6, 10 and 11 and when the Lagna is powerfully aspected by Kuja the appearance of first Menses should be predicted. Such combinations may occur when the girl is young, when she is old, when she suffers from various

diseases which cause irregular menses or stop them altogether. *But there are special combinations with which menses appear and also disappear.* I shall not expand on this subject, any further here. It will be explained in its proper place. See my notes on Brihat Jataka.

13 Thrityodasi—Joyful and happy

14 Chaturdasi—Fond of sinful acts

15 Poornima—Well developed and strong body

30 Amavasya—Poor enjoyment, little comforts

Saturday—Vicious and bad tempered

AUSPICIOUS CONSTELLATIONS

Hasta, Chitta, Swati, Visakha, Anoradha, Uttari, Uttarashadha, Uttarabhadra, Shravan, Moola, Ravati, Dhanista, Satabhisha, Aswini, Pushyami, Rohini and Mrigasira. These 17 stars are considered good for the appearance of the first Menses.

EVIL CONSTELLATIONS

Poobba, Poorvashada, Poorvabhadra, Bharani, Auslasha. If first Menses appear in these stars the girl should not chew betel leaves, should have no oil baths, wear no flowers, use no yellow or red powders (*Hari-dra and Kunkuma*) and should not see the face of the husband for the special periods mentioned for each of those stars. Proper remedies ordained by sastras to avert these evil influences should at once be adopted in the interest of the girl's future.

If she attains age in Auridra and Makha she becomes sorrowful. She becomes adulterous, if she attains puberty in Punarvasa and Jaista.

If the girl attains puberty in

Bharani 10 months, if in Krithika, Auslasha and Jaista 4 months, if in Poobba, Poorvashadha, Poorvabhadra 8 months, if in Auridra 6 months, if in Makha 12 months, and if in Punarvasa 5 months should be allowed to pass before Nuptials could be celebrated and she must not see during these months the face of her husband and should avoid using betel leaves, flowers and other luxuries.

REMARKS FOR SERIOUS REFLECTION

The safety of human society entirely depends upon the sexual purity, the times of enjoyment, and the health of the parties concerned. Among many of the animals, there are instinctive impulses in masculine and feminine creatures which restrict the sexual enjoyments and they preserve good health, because they have the gift of nature, the great and unerring Instinct which guides the animals in all these operations. Nature is not partial to them. As a compensative gift to mankind nature has been graciously pleased to implant in man a wonderful power, the great

intelligence and for its protection reasoning powers and practical knowledge Great as man is, with his intellectual powers and lofty comprehension, he often degrades and debases himself, lower than the lowest of brutes The colossal and appalling venereal complaints prevailing in the most enlightend and civilised centres are unmistakable monuments, showing the amount of moral filth which surrounds the lofty intellects of human beings and drags them to the level of brutes and sometimes even to lower levels than brutes in their social and sexual transactions Their horrible sexual hideous can have

In the flush of passions he forgets his intelligence and reason, rushes on the mad career of sexual excesses, falls into the folds of hopeless diseases, racks his brain to discover and invent remedies to remove these complaints, suffers all excruciating pains from his own body, grows degenerate in health and mind produces unhealthy and syphilitic issues and corrupts society in so many ways that an enumeration of all the evil effects of these sexual irregularities is not possible in such short treatises None of the other departments of knowledge can help humanity in the selection of marriage couples, how they

to see me and I saw him When I questioned him he frankly told me that he had only two connections on that fatal night felt a sort of electric shock through his organ and fell sick The case was hopeless and the poor boy was sacrificed for relational and financial considerations The girl is now a widow The human body is a strange and mysterious combination of various forces or energies some of which are demonstrable and others are invisible, but all the same real How do the tem

made to remove them, and secure happiness Therefore, this chapter of a girl's history should receive the best attention of all sensible men and women and no amount of time and labour spent upon an examination of these details should be considered as wasted The labour involved in the examination of these details should be considered as the most beneficial which a man could render to the service of humanity in the upliftment of mankind, in their health, and prosperity

- 10 Pushava—Immoral
 11 Magha—Children, happiness, agreeable
 12 Phalguna—Virtuous and faithful
Pakshaphala, or the results of the two halves of lunar months
 Bright half—Wealth cleanliness, Joyful and good enjoyments
 Dark half — Bodily disease, fond of sexual pleasures, talking ill of others, irreligious

CHAPTER XIV

Special Influences of Constellations

- 1 Aswini—Wealthy, happy, good issues, fond of enjoyment steady, leader among the community, respectful
 2 Bharani—Immoral, causing abortions, dependent on others, barren by excessive indulgences
 3 Krithika — Quarrelsome, adulterous, barren, causing abortions, dependent, dead children
 4 Rohini—Good conduct, nice children, respectable, loving husband, woman of principles, worshipping gods
 5 Mrigasira—Agreeable conduct, love for charitable deeds,

- patient and enduring fatigue, virtuous, fond of husband, blessed with good children
 6 Auridra—Immoral, bad sexual organ, miserable, dead children, unsympathetic, evil temper, lazy, bad, irreligious
 7 Punarvasu—Faithful to husband, many issues, delight from possessing good children, religious
 8 Pushyami—Love to husband, good issues, many kinds of enjoyments, agreeable, attractive, clever, charitable
 9 Auslasha—Fond of other persons, servile, irritable, unsympathetic, disagreeable, liar, undesirable issues
 10 Makha—Generous and noble, sickly, fond of music, attraction to paternal home, respectful
 11 Pubba—Fond of embraces from others humble, bad conduct, sorrowful, dirty, cruel hearted, revengeful
 12 Uttara—Many children, fond of meritorious deeds, beloved by all, without any hateful feelings, respected by friends, virtuous fond of maternal home

- 13 Hasta—Loving, good enjoyments, children, agreeable life, highly respected, liberal, charitable
- 14 Chitta—Skilful in arts and works, enjoyment in life, clever in mercantile transactions, very passionate, polite manners, smooth behaviour
- 15 Swati—Rich, healthy, skilled in arts and mechanics, children and grand children, virtuous and faithful
- 16 Visakha—Fond of low deeds, bad temper, addicted to drinks, agreeable to many, issueless, dirty habits, angry
- 17 Anooradha—Respected by the relations of the husband, adorned by excellent personal character, fair and loving, children, healthy sexual organ, attractive, and sympathetic
- 20 Poorvashadha—Secret sinful acts, bad children, fond of torturing others, sorrowful and melancholy
- 21 Uttarashadha—Discerning and tactful, fond of charities, righteous conduct, wealthy, and happy
- 22 Shravana—Children and grand children, wealth, and landed properties, Virtuous, enjoying delights according to times, respected and honored
- 23 Dhanistara Wealth and lands, good enjoyable life, surrounded by children and grand-children, virtuous, keeping to religious tenets
- 24 Satabhishara—Many issues, wealth, religious, enjoying pleasures according to times, honored by people and relations

27 Ravi—Determination, doing charities, blessed with children and riches, happy, religious faith

I have named the general results produced by the constellation, when the first Menses appears and when it rules on the day and at the time. Great caution and discretion should be used in the delineation of characteristics. Take some examples. Aswini rules at the time of first Menses, Chandra naturally will be in Mesha. Take Sami there in that star, Sami is debilitated in Mesha and when he occupies the star, he produces evils, and his conjunction with Chandra becomes malicious, producing sorrow, worries, immorality and social scandals. Take Ravi there. Ravi produces altogether different results. The influences of the star and the planet are mutual and undergo changes consequently. Ravi is exalted in Mesha and with Chandra the chemical changes in the body and the mind of the girl will be different from what they would be when Moon joins with Sami in debilitation. Therefore, the student must be very careful in predicting the results

Take a traveller in a forest road. The time, the fatigue, the health of the person, his powers of endurance, the distance he has travelled, the state of the scenery all round and all along, the atmospherical conditions, his dullness or intelligence to the æsthetic impressions and the fullness or emptiness of his stomach, the pleasurable or the painful mission he has before him and other surroundings have to be taken into account, before we can say how he feels and how he works. Similarly with reference to planets, houses, stars, aspects, conjunctions, yogas, karanas, lunar and solar days, week days and so many other forms of visible and invisible agencies, in these combinations must be considered.

Astrology is meant for the whole world in all its complicated phenomena and therefore, as it comprehends all the phenomena in nature, the intellect that is engaged in its pursuit, must be very comprehensive, keen, piercing and capacious enough to hold all its complicated principles and possess an excellent analysing and logical judgment which will be able to weigh the

the Janma Rasi of her husband.

15. When the Nidhana Tara rules.

16. When Vajra, Vishkambha, Vyaghata, Shoola and Atigundas prevail.

17. During night and Vydhruiti.

18. In constellations which are occupied by the evil planets, viz., Ravi, Kuja, Sani, Rahu and Kethu.

19. When the evil planets are found in the 7th house from her Lagna.

20. When abnormal phenomena happen such as comets, meteors, solar spots, changes in the Sun's rays.

21. When the family is plunged in death pollution and sorrows.

22. During the death times of parents, brothers, sisters and closer relations.

23. When the people are vacating their homes for plague, famines and other epidemics.

24. When fires break out in the house or in the neighbourhood.

25. When halos round the Sun and the Moon are seen.

Results of Yogas.

1. If the first Menses appear in Vishkambha—Disease in sexual organs.

2. Ganda—Barrenness.

3. Shoola—Adultery and issueless.

4. Vyaghata—Committing suicide.

5. Vajra—Free movements in immorality, unchecked license.

6. Patha—Will kill her husband, children will die and she will be issueless.

7. Vydhruithi—Will kill her husband.

The rest of the yogas are favourable as per their names. For an explanation of yogas and Karanas, see my work *Shukla and Pramoduta*.

Results of Karanas.

1. Bava—Issueless or a widow.

2. Balava—Will have children.

3. Koulava—Passionate and joyful.

4. Thythula—Good temperament.

5. Garaja—Loss of children.

6. Vanik—Similar result.

7. Bhadra—Barren. Loss of children is certainly different from barrenness.

- 8 Sakuni—Widowhood.
- 9 Chatuspath—Widowhood.
- 10 Nagaya—Fond of sexual operations
- 11. Kimisthughna--Widowhood

Influences of Time

- 1 Morning—Happy and prosperous
- 2 Before noon--Visiting sacred shrines and holy rivers
- 3 Midday or noon—Children, wealth,
- 4. Afternoon—Adulterous
- 5. Evening—Many husbands and lords.
- 6 Twilight in the evening and morning—A dancing woman, prostitute.
- 7. Before midnight—Long life.
- 8 Midnight—Widowhood
- 9. Towards the close of night—Unfortunate
- 10 If the girl attains puberty between these periods named above she will be unfortunate and poor.

- 1. Mesha—Adulterous
- 2 Vrishabha--Happy and prosperous.
- 3. Mithuna—Children
- 4. Kataka—Very adulterous.
- 5. Simha—Good and happy children.
- 6. Kanya—Fortunate and wealthy.
- 7 Thula—Happy and prosperous
- 8 Vrischika—Immoral
- 9 Dhanas—First half adulterous, second half virtuous
- 10 Makara—Shameless and immodest
- 11 Kumbha—Wealthy, happy and lands
- 12 Meena—Many children

they soften the influence of the sign Mesha and though the girl will have an inclination to commit adultery, she will not do so for various considerations and reasons. Therefore in predicting the influences of Rasis, the influences of planets should also be taken into careful consideration, Kataka makes her immoral, Kuja adds greater facilities for the sinful work. Guru there, averts the evil.

The Influence of Places on the Appearance of the First Menses

If the time of puberty falls in Mesha, Simha or Kanya, the menses appeared outside the town, in Vrishabha in places where cattle are kept or in cattle sheds, in Dhanus in the house, in Thula in the same village or in another house, in Meena, Kumbha, Makara or Kataka, near watery surfaces such as tanks, rivers, ponds, lakes, in Mithuna when the girl was naked and in Vrishika the girl attains her age in the midst of forest or wilderness or in groves of trees. The question time of menses may also be taken into consideration and

all these details can also be correctly predicted by the astrologer. Menses, as a compound is composed of so many physical and mental characteristics, that all the causes which produced that compound will have their individual influences and effects, and an analysis of all these becomes necessary to find out what results may be repeated from it as a whole and also from the individual causes. All these are chemical in nature and astrology is a huge chemistry. As in other departments of knowledge differences of opinion on some facts are often found in astrology. How they have arisen are matters, on which we as *Alphatmas* or with narrowed vision, are not in a position to explain. Whether the Maharishis found out the planetary influences by deductive or inductive methods, or by long and laborious observations or by developing their intellectual powers and mental vision by the practise of severe yoga, are points on which we can only make guesses but we cannot say definitely, that they have done so and so. They say that the Sun in the 10th house is good, Jupiter

VISION I leave the readers to draw their own inferences on the facts I have adduced and the arguments I have given. A handful of experience is worth ten cart loads of theories. The modern scientists are quite unfit to pronounce opinions on subjects in which they are ignorant.

CHAPTER XVII

Results to be Predicted from the Directions of the Questioner.

If the man questions the astrologer and stands to his East, the girl will have 7 children, three drops of menstrual fluid and she has worn an old cloth at the time of first Menses. If he is in South east, predict that the girl will have one issue, seven drops of menstrual fluid, and the cloth she wore was black or blue. If the questioner is in the South, 8 children, four drops of menstrual fluid and red cloth should be predicted. If he stands in South west, 4 children, 2 drops of menstrual fluid and white cloth should be predicted. If in the West predict 6 issues, 4 drops and dirty cloth. If in the North-west

predict 2 children, 3 drops and rose colored cloth. If in the North, predict 9 children, one drop and varied colored cloth. If the North east say she will have 10 children, one drop and cloth prepared from fibres or silk. If a girl attains her age in the Constellations, Moola, Shravana or Dhanista, she will have five issues. If she gets menses in Mrigasira, Uttara, Uttarashadha, Uttarabhadra, Chitta, Hasta and Satabhisha she will bear 10 children. If she attains puberty in Visakha, Swati, Anooradha, Aswini, Moola, she will have 8 children. If she has menses in Rohini, predict 7 children and in Revati 9 children.

Remedies for evils

Give rice for week day evil, ghee for Nakshatra or Constellation, fruits for yogas and cloths for Karanas. These should be given by the girl to holy men, after she bathes on the fourth day of the menses, with religious faith and accompanied by the Sastric Mantras and suitable cash presents. When she follows this procedure the evil indicated

large and people should not allow such poisons to work ruin unchecked by them. In certain constellations, particular number of months are prohibited for sexual union and nuptials. I say the temperature of an iron ball is 200 degrees centigrade. Will I be superstitious or wrong when I tell a man, as having the correct knowledge of the heat of the iron ball, not to touch it for sometime till the heat subsides and does not prove dangerous. Not only the sexual organs, but the whole body of a human being, go on sending continuously electric, magnetic, ethereal and other subtle forms of sparks or energies. By a careful knowledge of these various forces, working for and against a person's interest, Maharishis have laid down a large number of rules, by a careful observance of which, he will be able to conserve his energy, overcome the obstacles, and make sure of success in his undertakings. The conservation of the right kind of physical, mental and spiritual energies and forces, is at the bottom of all Hindu Sastras, and the terrestrial, celestial and electrical and

other forces should not be dissipated to the great prejudice of the persons concerned in any acts. Please examine all our shastras, our rituals, and methods prescribed and sanctioned by the Vedas and then say, after due performances and experiences, whether they are senseless or you are stupid, not to understand and analyse them.

Ill-founded opinions are highly prejudicial and lead to dangerous results. I have offered remarks which should set every man aright thinking. The minuteness into which the Maharishis have descended and described, as if they have all the causes and results before their mental vision, speak wonderfully for their comprehensive powers, and show clearly that they were not drawing on their imaginations but were describing the actualities enacted before their eyes. Can a huge literature of *four hundred thousand* sutras spring upon the basis of clear falsehood? Can the greatest Intellects in the world be guilty of propagating such vast literature when they were not satisfied about their truth. This is not a theoretical

philosophy to be indulged in wild mental excesses or simple flights of imagination. A girl who attains her age in Meshā in Bharanī and with Sam there must prove a terrible whore and it will be so. This is a practical and demonstrable science. Take a woman with Kuja and Sam in Lagna with out beneficial aspects and see if ever she remains virtuous. Her passions are excitable and she will yield to them. All evidence is either simple or complicated. In simple matters the facts are easily grasped or demonstrated but in complicated cases, where the evidence is confusing and confounded even the best judges find it difficult

to meet. One has seen a phenomenon the other has not. What is the authority of the latter to deny about an event which the former has seen and known. Exceptions to natural laws are admitted. When and how they come are not known. Judgments are not uniform or sound. The best judges are often faulty. Therefore it would be silly on the part of the so called scientists to deny truths in a science in which they have not even the elementary knowledge. It may be argued that some of the statements made in the Indian Sciences are found in India and not in many European or other Asiatic countries and that the Science of Astrology cannot be

maids and are generally dangerous to society, as they are not only corrupt in themselves, but draw towards them a large number of innocent girls and spoil them in various ways. But provision is made for all these cases in the Astrological works, whose sutras have only to be read carefully to find out the principles to apply to such cases. As regards religious remedies mentioned in them, they may be so adjusted as to suit the local conditions and customs prevalent there. Prayers, though different in different religious systems, have the same aim or goal like medicines prescribed in different countries vary in effecting cures for the same diseases or same classes of complaints.

CHAPTER XVIII

Results of Clothes on First Menses

White clothing—will be happy and healthy

Strong cloth—Virtuous

Silk and fibre—will become a queen or fortunate lady

New cloth—happy and polite

Torn cloth—poverty and unhappiness

Red cloth—disease

Black cloth—widowhood

Dirty cloth—poverty and sorrow

Results of the numbers of drops of Menstrual fluid

One drop—gives wealth

Two drops—good enjoyment in life

Three drops—disease

Many drops—poverty and sorrows

Results of planets in the constellations at first Menses

1 If Kuja joins the Constellation, she will have dead children

2 If Budha and Sukra combine in the star, she becomes childless or barren

3 If Guru joins the star, she becomes pious and religious

4 If Ravi joins, loss of husband

5 If Rahu joins, she becomes adulterous

6 If Sanu combines she becomes a servant

7 If there are no planets she will have long and happy married life

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5 If Rahu joins, she becomes adulterous.

6 If Sani combines she becomes a servant.

7 If there are no planets she will have long and happy married life.

Results of Planetary Positions.

If, at the time of first Menses, Chandra, Budha, Guru and Sukra are found in Kendras 1-4-7-10, Thrikonas 5-9 and second house, she will have wealth, happiness, enjoyment and prosperity

If evil planets are located in 3-6-11 they produce the same happy results as above described

Brahmin, on the third day she will be compared to a washer-woman and on the 4th day she will be compared to a sudra woman In Bhagavadgita Krishna says—*Chaturvarnam Mayasristam Guna Karma Vibhagasa*. Meaning I have created four castes—Brahma, Kshatriya, Vysya and Sudra, according to their gunas—Satwika, Rajasa and Thamasa

If she gets menses on the 19th day, she must remain one day in pollution After 20 days she will and must be in pollution for 3 days as usual

Results of Planetary Positions

From the Lagna or the sign at which the first Menses appear in the girl

Ravi

- 1 If Ravi joins the Menses Lagna the results will be Complaints from excessive heat, bad conduct, leanness in body, ungrateful, fond of taking food in others houses, repulsive or faded bodily appearance
- 2 Ravi in 2—poverty and want, harsh speech, weakness, quarrelsome
- 3 Ravi in 3—always happy, handsome body, good health high intelligence
- 4 Ravi in 4—unhappiness diseased body, disagreeable appearance hated by relations and the husband
- 5 Ravi in 5—few issues, faithful to parents, agreeable speech piercing intellect fickle minded

- 6 Ravi in 6—conquest over enemies, learned, wealthy, righteous conduct
- 7 Ravi in 7—Rejected by husband, unhappy, fear, ugly
- 8 Ravi in 8—poverty, sorrows, suffering from blood complaints unpleasant flow of menstrual fluid
- 9 Ravi in 9—many diseases, quarrelsome, creating feuds, great courage
- 10 Ravi in 10—not fond of husband, constant traveling
- 11 Ravi in 11—gains, children and grand children, control over passions, happiness
- 12 Ravi in 12—great expenditure, fond of cruel deeds, irreligious In these results the positions of Ravi, his conjunctions, aspects, exaltations, debilitations friendly and unfriendly houses, should be taken into account before predictions are made

CHAPTER XIX

Chandra in the 12 Bhavas

- 1 Chandra in 1 -If the girl attains her age when the Moon is waxing, she will

be handsome, happy and prosperous In the dark half—lean body, disease, mean

2 Chandra in 2—leader among women, fond of charitable deeds, righteous, devotion to holy Brahmins

3 Chandra in 3—windy and phlegmatic diseases, fond of talking to others, bad conduct, unsympathetic

4 Chandra in 4—happiness, luxurious meals, steady character, fond of excessive enjoyment, devotion to holy men and God.

5 Chandra in 5—good children, excellent character, doing good deeds, truthful, happiness, love to husband

6 Chandra in 6—little wealth, great hatred, unpolite, fickle-minded, wounds and diseases.

7 Chandra in 7—skilful, love to husband, meritorious work, wisdom and prudence

8 Chandra in 8—ungrateful and bad temper, devoid of ornaments and jewels, revengeful, wonderful scandals

9 Chandra in 9—meritorious excessive enjoyments, blessed with issues, happiness.

10 Chandra in 10—many gold ornaments, charitable and liberal, fond of righteous deeds

11 Chandra in 11—great gains, command over passions, charities, good health.

12 Chandra in 12—windy complaints, quarrelling with females Poverty and misery.

Kuja in the Twelve Houses

1 Kuja in 1—bilious temperament, wounds, pains and miseries

2 Kuja in 2—irreligious, losses from landed properties, mean and unprincipled husband, passionate, revengeful, eye complaints

3 Kuja in 3—happiness, good enjoyments, patience, fondness for relations and good and holy people, greatness and social respect

4 Kuja in 4—disappointments, unhappiness, widowhood, hated by relations, little profits from landed properties

- 5 Kuja in 5—bad children, shameless conduct, bad company, sinful deeds, loss of children or no children
 - 6 Kuja in 6—enjoyment and delight from the husband, great wealth, good health, respectable learning, fond of Idols and holy persons
 - 7 Kuja in 7—early widowhood, bad conduct, immoral habits
 - 8 Kuja in 8—diseased body, sorrows, evil thoughts, disagreeable
 - 9 Kuja in 9—unrighteous, hatred, fond of cruel deeds
 - 10 Kuja in 10—evil nature, irreligious, want of intelligence
 - 11 Kuja in 11—grains in articles, agreeable temperament, love and regard for husband
 - 12 Kuja in 12—fond of rough and red rice, constant complaints, dullness, weak, blood discharges
- Budha in the Twelve Bhavas*
- 1 Budha in 1—handsome, faithful to husband, righteous, generous, broad and attractive eyes, rich and tasteful meals, truthful
 - 2 Budha in 2—riches, comforts, devotion and worship to holy Brahmins and God, fond of hearing Puranas or religious works
 - 3 Budha in 3—many brothers, personal respect, helpful to people, riches, mereantile tact, if evil planets join him destruction to brothers
 - 4 Budha in 4—happiness, friends, respectable family, progress in education, beauty, accumulating many articles
 - 5 Budha in 5—few children, little wealth, quarrels, hatred toward pious people
 - 6 Budha in 6—hatred, quarrels many enemies, diseases, female quarrels
 - 7 Budha in 7—good deeds, religious rites, agreeableness among all people, love and pleasure from husband
 - 8 Budha in 8—unsympathetic, ungenerous, timid nature, diseases in the body, sorrows from paternal side
 - 9 Budha in 9—fond of religious observances, meritorious, polite and affable, wealth, reputation, ability, truthful

- 10 Budha in 10—good deeds
beauty, regard and love to
husband, moral, politeness
bath in holy rivers
- 11 Budha in 11—contented
mind, loved by elder
brothers, if evil planets are
there, destruction to them
- 12 Budha in 12—quarrels,
pride, showy, hated by good
and holy people
Guru in the 12 Bhavas
- 1 Guru in 1—majestic speech
enjoyment, handsome, good
nature
- 2 Guru in 2—riches sweet
speech, truthful, righteous
- 3 Guru in 3—clever in trans-
actions, despised, dullness
- 4 Guru in 4—happiness, rich
and luxurious meals, many
servants, ornaments, high
respect, excellent qualities
houses and landed proper-
ties
- 7 Guru in 7—good nature,
meritorious, great wisdom
- 8 Guru in 8—diseases at home,
widowhood choleric pains
great hatred, sorrow,
diseased body
- 9 Guru in 9—religious faith,
reverence to God construct-
ing charitable wells, tanks
and canals, joyful, faithful,
dependents generous
nature
- 10 Guru in 10—reputation,
good character, grateful,
politeness, attractive, meri-
torious deeds, wonderful
works
- 11 Guru in 11—truthful, wealth,
command over passions
- 12 Guru in 12—little gains,
bad nature disease
Sukra in the 12 Bhavas
- 1 Sukra in 1—loving husband,
enjoyment cleverness in

increase in family, happiness, fashionable

5 Sukra in 5—female issues, few males, fond of music, intelligent

6 Sukra in 6—anger, hatred of children and husband, travelling

7 Sukra in 7—well known, love to husband, enterprising, if evil planets are there, she will be adulterous

8 Sukra in 8—pride, sorrow, unkind, quarrels with females

9 Sukra in 9—learned among females, ornaments, clothes, jewels, personal adornments, happy temperament, many sources of wealth

10 Sukra in 10—reputation, worshipping Gods, beauty and good nature

11 Sukra in 11—great power and command, fond of studying sciences, gains

12 Sukra in 12 selling body for money, sorrow dissimulation, unhappy

Sani in the Twelve Bhavas

1 Sani in 1—ugly body, insignificant, eye complaints

2 Sani in 2—female diseases, penury, cruel temperament

3 Sani in 3—great ability, gratefulness, helpful to many, protecting holy people

4 Sani in 4—chronic complaints, unsteady, evil company

5 Sani in 5—evil to children, fond of other's children, dull, given to wandering

6 Sani in 6—destruction to enemies, good ornaments, and clothing

7 Sani in 7—widowhood disease, bad company, quarrels wandering in villages and towns

8 Sani in 8—evil deeds, thievish, bad nature

9 Sani in 9—irreligious, sorrows from mother and father

10 Sani in 10—objectionable conduct, fond of drinking

11 Sani in 11—handsome, many varieties of enjoyments

12 Sani in 12—windy complaints, worthless behaviour, crooked nature sorrowful, speaking ill of others

*Rahu and Kethu in the
Twelve Houses*

Rahu and Kethu in 3, 6 and 11 from the Lagna when the girl attains first puberty produce, kind heart, charitable disposition, prayers to God and holy saints and she will attain to Gown Loka, she will suffer from Bhootas, pretas, pisachas and other evil spirits

In the rest of the houses, viz., 1, 2, 4, 5, 7, 8, 9, 10 and 12 the results will be reverse of those which have been mentioned above. There are 56 varieties of Devils or evil spirits mentioned in the Sanskrit Sciences and each has a nature and characteristic of its own. All these are well defined and explained in the Pisachika Mantras or incantations which extend over 9 crores, some of them may be mentioned here for ready reference *Bhoota, Preta, Pisacha, Sakini, Dhakini, Jalini, Mohini, Kamini, Malini, Bhatala, Rakshasa, Prarabda, etc*. The females are more apt to be troubled by these evil spirits than the males. They are said to relish much, the drops of men-

strual fluid and the urine which flows during menses period and they will be waiting to catch their prey in lonely, delapidated and neglected watery surfaces. They are said to have easy access to unclean females when they are rude or ill covered over their bodies. Pisachas are of two kinds. Those from the world called *Pisachaloka* where they flourish in large numbers and are created by God as *Pisachas* and those human beings who become devils and evil spirits after their death as the result of their evil karma, fondness for worldly objects and from various revengeful feelings, greed and avarice. They are subtle in form and some of them are *Kama Rupas* or those which have the power of assuming any form, animal, bird, reptile or human as they like. They can change these forms at their sweet will and pleasure, some of them are very troublesome and cannot easily be exercised by ordinary mantras. Some of the European scientists are opening their eyes to the existence of these *Pisachalokas* and admit that there are many spirit worlds, about which

they have yet to explore and investigate and that their present scientific knowledge is still in an infantile stage, about these matters *Saptakoti Mahamantras* or seven crores of good mantras and *Navakoti Kshudra Mantras*, or nine crores of evil ones are completely sealed letters to them and they have yet to sit at the feet of Indian Mantraics and learn the mysteries of *Mantras*

CHAPTER XX

Special Rules

In all horoscopes, belonging to males or females—Lagna plays an important part and if Lagna, its lord, the combinations in it and the aspects, it has are all good, powerful and beneficial, the person, male or female will be well formed, developed and attractive, will live long in good position and comforts, will command many servants, great wealth, landed and house properties, will be educated and intelligent and will be a man of great financial resources. If on the other hand it has combinations and aspects quite the reverse of the above, the results will be quite unfavourable. He will be defec-

tive in limbs, ugly or ill developed, unattractive, poor and distressed, neglected by relations and friends, will be ignorant and will be neglected by his society and community. For other events in life other Bhavas and houses have to be consulted. There is a large section of astrological writers, who have treated elaborately on the appearances of first Menses in a girl, and who seem to attach even greater importance to this phenomenon than to the birth time. I have, therefore, treated this subject exhaustively in the previous paragraphs. A few points, however may be noted here. For personal appearances, character, general health, position and happiness, Lagna as well as Chandralagna should be consulted for a female, for the husband, his appearance, position and behaviour, the 7th from Lagna should be consulted. For conception, pregnancy, delivery, married life, prosperity, jewels, ornaments and for the prosperity and adversity of the children, the 5th house from Chandra or Lagna or from both has to be examined. For the longevity of the husband, for

and men are joining in sexual contacts, and the menses results explained before in this treatise, due to planetary, zodiacal and constellation influences, will happen to them both individually and also collectively. Fire burns all the same whether you touch it with the faith and belief, that it is a deity or simply a physical phenomenon. Take a venereal woman. It is immaterial whether you have her for sexual purposes as a wife, as a concubine or as simply a woman for that single occasion. Will she not give you her property of disease after you enjoy her? The name and form are immaterial, but the fact is material, and the venereal complaint is demonstrable, as you get it positively. I have known several women and men sending to hell, their sexual co operators, in quick succession. They may not become widows and widowers, but they will suffer all the same from their venereal vagaries, and their subsequent consequences. Take a boy's horoscope. If he has Venus, Mars and Saturn, Rahu or Kethu, in Lagna or 4th or 7th or 6th, even the purest girl who

has the misfortune to unite with him sexually will fall a prey to venereal complaints and pay heavy penalties for such indiscretions. Similarly for females. The subject is very interesting and instructive and I have done my best to present it in as inviting a manner as possible.

This interesting and instructive work *Stri Jataka*, or the Female Horoscopy, has been completed by me on Thursday 28th May 1931, at 3 P M, in my residence at Hunsamaranahalli, Bangalore Dist S India, on the Dwadasi of the bright half of the lunar month Jaista, in the cyclic year Prajotpatti, in Sahavahana Saka 1853, in my 76th year, through the grace and mercy of the Almighty, Who has been graciously pleased to grant me full vigour and vitality to my brain, to achieve this translation without any break or hitch. The following are the combinations of planets in Rasi and Namamsa Diagrams at the time—

English, 28th May, 1931

Kaliyuga—5033

Samvat or } 1989
Vikrama Saka }

and men are joining in sexual contacts and the menses results explained before in this treatise due to planetary, zodiacal and constellation influences will happen to them both individually and also collectively. Fire burns all the same whether you touch it with the faith and belief, that it is a deity or simply a physical phenomenon. Take a venereal woman. It is immaterial whether you have her for sexual purposes as a wife as a concubine or as simply a woman for that single occasion. Will she not give you her property of disease after you enjoy her. The name and form are immaterial but the fact is material, and the venereal complaint is demonstrable as you get it positively. I have known several women and men sending to hell their sexual co operators in quick succession. They may not become widows and widowers, but they will suffer all the same from their venereal vagaries, and their subsequent consequences. Take a boy's horoscope. If he has Venus Mars and Saturn, Rahu or Ketu in 12th or 4th or 7th or 6th even the purest girl who

has the misfortune to unite with him sexually will fall a prey to venereal complaints and pay heavy penalties for such indiscretions. Similarly for females. The subject is very interesting and instructive and I have done my best to present it in as inviting a manner as possible.

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Solar month Taurus or Vrishabha date 15th completion time 23 ghatis after Sunrise Constellation—Chitta ruled at the time with the balance of Kuja Dasa for 2 years 4 months and 21 days I have made it a point to give the time of completion of all my works as also my own age so that my readers

	Ravi Kuja		Guru Kethu
	Navamsa		
			Lagna Sukra
Sani Rahu		Chandra Budha	

Rahu	Budha Sukra	Ravi	Guru
	Ras		
			Kuja
Sani		Chandra	Lagna Kethu

will be able to judge of the merits of my works and find out what measure of successes will attend on these publications and how long I will be able to live through my works as an author God's glory is shown through the planetary combinations Eminent authors live after their physical death Others die long before they are actually dead

THE END



ESSENTIALS TO UNDERSTAND THE WORKS OF ENGLISH TRANSLATIONS OF MINE

Sanskrit and the principal vernaculars of India—all of them taking their derivations and formations—corrupt though they may be from the original Sanskrit—which are prevalent in their respective areas have been influenced to a large extent by the governing language, the English. The Arabic and the Persian languages ruled over the Indian languages through their conquerors for over a thousand years, and now all these have been checked back to give room to the language of the conquerors the British. My English translations of many original Sanskrit works, are themselves examples of these influences. There is a large English talking population all over the world and the intellectual treasures of India, lying in deep mines of Sanskrit Literature and Sciences would have been sealed letters for the overwhelming majority, but for the noble attempts of the various authors, who were prompted by generous instincts, to lay before the public by their

translations such treasures for their instruction and mental delight, as they were able to gather from their labours. The difficulties of suitable translations from the highly technical Sanskrit Sciences into flowing English have been successively explained by me in my Introduction to *Sarvartha-chintamani*. If I enjoy a luxurious meal or a grand scenery, or a pleasant company there is certainly a sacred duty on me to give a share of it, to those who are dear and near to me. Pleasure will be enhanced by the company of our friends and relations, and pain will be diminished through the same company. In the course of such translations, it is but natural to use a large number of original Sanskrit expressions and explain them in their English equivalents when they are available. But when they are not ready the translator will have the necessity to bring out the force of the original words in their English garbs, as best as he

could Since I have facility to read, write and explain my ideas in Sanskrit and English and since God has given me the capacity to render the ideas of one into the other fairly well I have thought that my knowledge, humble as it is must also be made available to others for their edification and delight I shall give here the original words in Sanskrit and their equivalents in English as best as I could

- 2 Chandra Soma Indu—
Moon Luna
- 3 Kuja Bhouma Mangala—
Mars
- 4 Budha Vit Gna Soumya—
Mercury
- 5 Guru Jiva Vachaspathy—
Jupiter
- 6 Sukra Sita Bhrigu—Venus
- 7 Sani Manda, Ravija—Saturn
- 8 Rahu, Thama Agu—
Dragon's Head
- 9 Kethu Silhi Dhanu—
Dragon's Tail

The Hindu Lunar months are 12

- 1 Chaitra—March and April.
- 2 Vaisakha—April and May.
- 3 Jaista—May and June
- 4 Ashadha—June and July
- 5 Shravana—July and August.
- 6 Bhadrapada—August and
September.
- 7 Aswija—September and
October
- 8 Kartika—October and
November.
- 9 Margasira—November and
December.
- 10 Pushya—December and
January.
- 11 Magha—January and
February
- 12 Phalgunā—February and
March

These lunar months are named so because on the Full-moon day or Pournama of each month, the constellation of such a name occurs thus Chitta falls on the Pournama of Chaitra, Visakha falls on the Pournama of Vaisakha, Jaista falls on the Pournama of Jaista, Poorvashadha occurs on the Pournama of Ashadha
Shravana falls on the Pournama of Shravana.

Poorvabhadra in Bhadrapada.

Aswini in Aswija.

Krithika in Kartika.

Mrigasira in Margasara.

Pushya in Pushya.

Makha in Magha

Pubba or Poorvaphalguni in
Phalgunā.

There are 6 Ruthus or Seasons

1 Vasanta contains Chaitra and Vaisakha—Spring

2 Grishma—includes Jaista and Ashadha—Windy.

3 Varsha—incorporates Shravana and Bhadrapada—Rainy

4 Saradrutu—Aswija and Kartika—Winter.

5 Himanta—Margasira and Pushya—Cold

6 Sasira—Magha and Phalgunā—Dropping of leaves

Planetary states

Deepata or Ucca—exaltation

Swocha—deep exaltation

Swakshetra—own house—swasta

Mitrakshetra—friendly house—Mudita.

Satrukshetra—unfriendly house—Deena

Neecha—debilitation, Khala
 Vakra—retrogression—Bali
 Asta—combustion—Vaikalya
 Atichara—acceleration—Bheeta.
 Santa—occupying favourable
 divisions

Peeda—occupying the last
 degree of a sign

Kendras or quadrants—1st, 4th,
 7th and 10th houses

Thrikonas—trines—1st, 5th and
 9th

As the first is included in
 kendra 5th and 9th are
 generally taken by the word
 Thrikona

Upachayas—3rd, 6th, 10th and
 11th houses

Sama—Neutral.

Lagna—Birth, ascendant body.

Dhara { second house repre-
 Netra vak { sents eyes, wealth,
 speech

3 Sahaja—B r a t r u—third
 house indicates brothers,
 courage, ornaments, cars.

4 Matru, Vidya, Bhoomi,
 Sukha—fourth house denotes
 mother, happiness, education,
 lands.

5 Pragnya, Putra, Pitru—
 fifth shows intelligence,
 children, father.

6 Satru, Roga, Runa—sixth
 house indicates enemies,
 diseases and debts.

7 Kalatra, Kama, Bhoga—
 seventh house denotes wife,
 passion, enjoyment.

8 Marana, Mrityu, Arista,
 Ayoo—eighth house explains
 about death, accidents, mis-
 fortunes and longevity.

9 Bhagya Tapa, Pitru—
 ninth house signifies, wealth,
 piety and father

10 Karma, Rajya, Jivanopaya
 Prakhyati, A g n y a—tenth
 house shows, actions, politi-
 cal power, means of livelihood,
 reputation and command

11 Labha, Bhagini, mitra—
 eleventh house denotes gains,
 elder sisters, brothers and
 friends

12 Vyaya, Nasta, P a p a—
 twelfth house refers to losses,
 expenditure and sins

Each Bhava or signification
 refers to a large number of
 human events and transac-
 tions and as all the twelve
 Bhavas comprehend the
 whole worldly phenomena, it
 is not possible to refer to
 them all here.

To get a wider information, reference should be made to larger works treating on these subjects

The Sun—denotes soul reputation, political power, father and paternal relations

The Moon—shows mother, mind, pearls, milk

Mars denotes courage, adventures, fires, brothers, lands

Mercury explains about maternal aunts and uncles, intelligence

Jupiter—denotes children, education, gold, religiousness, self respect

Venus—shows wife, sexual desires, sense pleasures, silver, gems

Saturn—denotes, sorrows, miseries, oldage, servants

Rahu—denotes, darkness, poison, paternal grand father and uncles

Kethu—indicates maternal grand father and uncles, worries and final emancipation

Periods and sub periods of planets

There are various methods of calculating periods and sub-periods of planets but all of

them cannot be detailed here. The easiest and the most familiar will be given here for the benefit of our readers

Take the 27 constellations and 9 planets and divide them. We get 3 constellations for each planet. There are 120 shares in the planetary company and the shares as given below are allotted to the planets

Sun	6 years
Moon	10 do
Mars	7 do
Rahu	18 do
Jupiter	16 do
Saturn	19 do
Mercury	17 do
Kethu	7 do
Venus	20 do

Grand total of 120 years

These shares are permanent and hold the same proportion in all the periods, sub periods, sub sub periods and other minor divisions. The shares are constant and unalterable and the student will have no difficulty in allotting years, months and days

12	Chitra	Vulnus, Spica	143	19	2	2 S
13	Swati	Boots, Arcturus	181	12	30	57 N
14	Vishaka	Libra	211	0	1	48 S
15	Anuradha	Scorpius	222	34	1	57 S
16	Jyishtha	Scorpius, Antares	229	44	4	31 S
17	Mula	Scorpius	244	33	13	44 S
18	Ashadha Purva	Sagittari	255	32	6	25 S
19	Ashadha Uttara	Sagittari	262	21	3	24 S
20	Abhijit	Lyra, Vega	265	15	61	46 N
21	Shravana	Aquila, Altair	281	41	29	19 N
22	Shravishta or Dhanistha	Delphin	296	19	31	57 N
23	Satbhishaka	Aquari	321	33	0	23 S
24	Bhadrapada Purva	Pegasi	333	27	19	25 N
25	Bhadrapada Uttara	Pegasi and Andromeda	349	8	25	41 N
26	Revati	Pisces	359	50	0	13 S
27	Aswini	Arctis	13	56	8	28 N
28	Bharani	35 Arctis, Mus	26	54	11	17 N

The following Table shows the English names of the Nakshatras or Chief Stars of the 28 Constellations together with their true longitudes and latitudes with respect to the position of the Hindu first point of Aries which is 10° to the East of the Star Revati according to Suryasiddhanta --

No	NAME OF THE CHIEF STAR	STAR COMPARED	LONGITUDE		LATITUDE
			A	D 560	
			Deg M		
1	Ashtika	Tauri Alcyone	39	58	4° 1' N
2	Rohini	Tauri Aldabaran	49	45	5° 30' S
3	Mrigasirsha	Orionis	63	40	13° 25' S
4	Ardra	Orionis	68	43	16° 4' S
5	Punarvasu	Gemini Pollux	93	14	6° 39' N
6	Pushya	Cancer	108	42	0° 4' N
7	Aslasha	Hydrae	112	20	11° 8' S
8	Magha	Leonis Regulus	129	49	0° 27' N
9	Phalguni Purva	Leonis	141	15	14° 19' N
10	Phalguni Uttara	Leonis	151	37	12° 17' N
11	Hasta	Corvi	173	27	12° 10' S

12	Chitra	Virgo, Spica	183	19	2	2 S
13	Swati	Bootes, Arcturus	184	12	30	57 N
14	Vishakha	Libra	211	0	1	48 S
15	Anuradha	Scorpius	222	34	1	57 S
16	Jyeshtha	Scorpius, Antares	229	44	4	31 S
17	Mula	Scorpius	244	33	13	44 S
18	Ashadha Purva	Sagittari	255	32	6	25 S
19	Ashadha Uttara	Sagittari	262	21	3	24 S
20	Abhijit	Lyrae, Vega	265	15	61	46 N
21	Sharadha	Aquile, Atar	281	41	29	19 N
22	Sharadha or Dhanista	Delphini	296	19	31	57 N
23	Satabhisha	Aquari	321	33	0	23 S
24	Bhadrapada Purva	Pegasi	333	27	19	25 N
25	Bhadrapada Uttara	Pegasi and Andromeda	349	8	25	41 N
26	Revati	Pisces	359	50	0	13 S
27	Aswini	Arctis	13	56	8	28 N
28	Bharani	35 Arctis, Mus	26	54	11	17 N

Moon—Taurus
Mercury—Virgo
Jupiter—Sagittarius
Venus—Libra
Saturn—Aquarius

The following are the houses of the planets—

Sun—Leo, Moon Cancer, Mercury Virgo and Gemini Jupiter, Sagittarius and Pisces, Mars Aries and Scorpio, Saturn—Aquarius and Crocodilus

Kalapurusha Time personified

The following zodiacal signs from the different limbs of Kalapurusha—

Aries—head—Varangam
Taurus—face—Ananiam
Gemini—the upper chest—aru
Cancer—the heart—Hrit

Leo—the stomach—Kroda
Virgo—the hips—Vaso Brita
Libra—lower stomach—Vasti
Scorpio—sex organs—Vyanjana
Sagittarius—thighs—ara
Capricornus—Knees— Janya-
galam
Aquarius—buttocks—Janyaha
Pisces—feet—Anghri Dwayam

All these details have been given by me for the benefit of my English readers, both Indian and Foreign for their benefit so that they may find no difficulty in understanding the Sanskrit terms in their nearest equivalents. In the course of my works, I have pronounciously used both English and Sanskrit terms, and these explanations of the technicalities will be found simply invaluable

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SHORT SKETCH OF THE LIFE OF
B. SURYANARAIN ROW
B A, M R A S, F R H S,
Editor of the Astrological Magazine

It is but right, that my history should find a place in my translations and books. I belong to the Mulakanadu sect of the Andhra Community of Brahmins, and have the Gotra of the Venerable Vasista, the revered family Guru of Sri Rama and the Solar line of monarchs. Vasista, Sakti, Parasara, Vyasa and Shuka are my first progenitors. My grandfather was a military officer under Hyder and Tippu and changed the career to civil in his later life. Venkataramanayya, my grandfather was born in 1747 and died in 1828. He lost his first wife Narasamma in his 59th year and married my grandmother Naranamma of Hegganahalli in his 60th year and got 7 children from her. Two daughters and five sons of whom my father Gopala Rao was the 3rd son. My father was born on Friday 17th July 1816, the 10th Lunar day of the Dark half of the month Ashadha in the Cyclic year Dhatu at 15 ghatis after Sunrise under the constellation Bharani with the period of Venus and he was only 12 years old when his father died. My father was of slender build, energetic, strong and extremely active in work, qualities which I have inherited to a large extent. My mother Rukminamma the daughter of Palamonda

Subba Rao Pantulu was an intelligent handsome and quiet going lady and died in her 39th year when I was about 13 years old. My father could speak and read about ten languages and filled various posts in the Ganjam District Northern Circars and finally became Manager or Dewan of Parlakimidi or Chinna kimidi Zemindari as it is called now. He was an expert in Mantrisastras and highly religious and obliging. He would never flinch from doing an obligation and brought me up with great love and care.

	Moon	Rahu	Budha
	Ras		Sukra Rav
San			Kuja
	Kethu	Lagna Guru	

The following is his horoscope. His *tapobala* was so great that with a blade of grass he was able to stop about 1000 cattle and about 30 or 35 cow herds under the Maha As tra of Sanmohana. All the cattle and men lost their consciousness and after

an hour of trial they began to move as if nothing had happened when my father threw away the blade of grass. Mark the positions of planets in all the kendras. In addition to his onerous duties he completed the gigantic task of finishing with his own hand one crore and twenty five lacs of Sri Rama namas and concluded the religious rites connected

with them four months before his death. Guru in Lagna and Sukra and Ravi in the 10th made him a wonderful man in Mantrasastras and he used to perform miracles when he liked. He died in his 76th year on the morning of the 27th August 1891, and was therefore 75 years and 40 days old according to English calculations.

My mother had some abortions and at the advice of a Sadhu in Chicacole, after the performance of severe remedies, she had four daughters and two sons, myself being the younger son. My elder brother Jagannatha Row entered the Mysore service and retired as an Amildar or Tahasildar and died in December 1915. I was born on Tuesday Rathasaptami in Maghaof, the Cycle year Rakshasa, on 12th February 1856, at about 14 ghatis after Sunrise or midnoon at Chicacole in the Ganjam District and the following is my horoscope.

	Chandra Rahu	Lagna	Sun
Ravi Budha Guru	Ravi Diagram		
Sukra		Kuja Kethu	

After my birth my father wanted to give me the name of his father Venkataramaniah, but it appears, on the fourth day I became seriously ill and in the night, God Surya or the Sun appeared to my father in a dream and ordered my

	Lagna Guru	Ra u	
	Na amsa D agram		
Budha	Kethu	Ra i Sukra San Kuja	Chandra

father to name me as Suryanarayana as I was born at mid noon on the Ratha saptami a day held sacred to the Sun and the Moon all over India About 4 miles from Chica cole there is a village called Arasavalli where there is a

complete Temple to the Sun God and which is considered a sacred shrine by the neighbouring people My father most gladly accepted the altered name and to his surprise and that of my good mother I was alright on the 5th day of my birth My father was called Gopala Row He completed 125 lacs of Ramanamams with his own hand and died on Gokulastami held sacred to Sri Krishna and my mother was called Rukmini the name of the sacred wife of Krishna At 12 o'clock in the noon the Sun is most powerful and the time goes under the special name of Abhijit Moohurta and *Abhijit Sarva Doshaghnam* or that noon time which cuts and cures all evil influences A notable incident occurred to me in my 5th year which has influenced all my life to a considerable extent My first Aksharabhyasa or beginning of education began in my 5th year at Parthakumudi where my father was Dewan to the Raja

rebuked me for want of attention to studies and for not copying notes which he gave us copiously. I was ready with my impertinent answer. I observed in a determined tone that copying notes forms the part of dull headed students and superficial teachers and that bright students like myself need no such process. He remarked that he was a student and amanuensis of Dr Bain of Psychological fame and that I should obey him. I told him that I would become a greater man, than both of them with the result that I was turned out of the class for a day. Mr Cook was a generous Scotch gentleman. He sent for me next day and questioned me whether my behaviour was right.

I replied that his treatment of students should be different as the intelligen and spirited could not bear calmly remarks which dull boys consider as their inheritance. Both being frank the reconciliation was quick and smooth. When I met him 20 years after publishing some of my works specially the History of Vijayanagar or the Never To Be Forgotten Empire he had the nobility to address me as a greater man than himself while I modestly acknowledged his valuable instructions as the basis for all my scholarship in English and Physical Sciences. I was intended to take up the legal line and finished my legal studies and practised for about 9 years as a Lawyer in Bellary. I kept up a decent establishment and my house was open to all classes of professional experts. The musicians the veena men the learned

pandits, the religious yogis, the vedantists, the jugglers, buffoons and other artists would flock to my place. For fuller details, the readers are referred to my Autobiography. My astrological instincts were stirred up by Thogaray Ramasastry at Bangalore while I was in the F. A. class.

I picked up my knowledge in this science by reading books on this subject. The details are beautifully given in my life. I had no high opinion for English astrological publications and never cared to read them. There is neither depth nor enquiry, nor research in them. My first work on astrology appeared in a dialect form, English and Kannada, in 1882. My collegiate studies gave me no leisure for progress in my astrological researches and my Astrological Self Instructor first appeared in 1892, the second in 1893, and the 3rd in 1900, the interval being taken up by my legal practice. Fourth, fifth, sixth and seventh, followed at longer intervals, and the 8th has to be printed soon. An Ooriya, astrologer, in Parlakimidi by name Brahma, soon after my birth foretold my future greatness. I feel I am under the direct grace of the glorious Sun at every important turn in my life, and his presence in the 10th house from my Lagna, and 11th from Chandra, with Budha and Guru has inspired me to hold the view that I am destined to become a great man and write valuable works, on a variety of interesting and instructive subjects. I first married my maternal uncle's daughter by name Bhagiratamma and

she bore ten children, of whom five died and five are living. My father in law Palamonda Panchanatha Row was an Assistant Commissioner in the Mysore Service and earned a very good name as an officer. He died 21 years ago. After the death of my first wife in 1903, I married again Subbamma, daughter of Venkataramaswamy. She bore 5 children, two of whom died soon after birth. I have now 2 daughters and one son by her. I have now 21 grandchildren and one great grandchild. I have built a spacious bungalow at the side of a village named Hunsamaranahalli on the Nandi High Road, 12 miles due north of Bangalore. It contains 3 acres of compound, planted with varieties of fruit and flower trees. I have kept up a decent establishment with ten servants, and am leading a quiet honorable and religious life. My birthdays are celebrated on a grand scale, and I am visited by all classes, creeds and nationalities of people from all parts of the world and my home is open to my friends and relations. My eldest son Nanjunda Row, helps me in my publication business. My second son B. Lakshminarayana Row, B.A., is a Graduate of Philosophy and Logic and is an Inspector of Schools in the Mysore Service. My third son Somasekhara Row, was adopted by my late brother. My 4th son Chindrashekhara Row, aged 13 years is studying here. Three daughters are married and happily settled in life. I have one little daughter aged 11, to marry yet. God has been graciously pleased to keep me above want and in comparatively good health for my advanced age.

tive, let the countries enjoy freedom from epidemics, let Brahmins attend to their prayers, without any fear from evil minded people, let those who have no children beget children, let those who have no grandchildren be blessed with grandchildren, let those who have no money, get money and let all people live till they are one hundred years old This is a prayer, as tolerant, as honest, as broad minded and as sympathetic as possible and when really good men send these prayers constantly to God with faith and devotion they will never go in vain I shall give you here a short sketch of my ancestors and pedigree

I am a direct descendant of the great Maharishis Vasista, Parasara and Vedavyasa The Pedigree of Vedavyasa is thus given in our daily prayers

- 1 Vasista-Brahma Manasaputra or one evolved out of the great mental power or energy of Brahma
- 2 Sakti son of Vasista and Arundhati
- 3 Parasara son of Sakti
- 4 Vedavyasa, Badarayana or Krishna Dwaipayana son of Parasara
- 5 Shuka son of Vyasa